

WORLD CALL

MARCH, 1936



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- *Furlough
- †Extended Furlough
- §Leave of Absence
- §Sick Leave
- †Retired

(Missionary Institutions page 43.)

Circulation Corner

During the month of December 4,026 renewal subscriptions to **WORLD CALL** were received; 1799 new subscriptions and 685 Christmas gift subscriptions, making a total of 6,510 for the month.

That New Member Offer

In order to aid in the brotherhood's program of evangelism, **WORLD CALL** made to our pastors a special twenty-five cent offer for a three months' gift subscription to "new members." "New Members" means new members of the church and *does* not apply to other members of the church.

From Hollywood

The splendid set-up of **WORLD CALL**, challenging headlines, large print, spicy and condensed articles, intriguing from both sides of the front cover to the final gem-thoughts, left me with the conviction that more and more **WORLD CALL** in the home is going to mean "one book read" not only to the subscriber but to the other members of the household.

LAURA S. LLOYD.

Hollywood, California.

If you want to take a good, worth-while religious magazine in your home, subscribe for **WORLD CALL**. More people in the church are taking it this year than ever before—four times more than took it last year. That's how good it is!

Bulletin, First Christian Church, Girard, Ohio.

(The pastor, Paul J. Keckley, adds—"The fine quality of the journal means much in increasing the number of subscriptions.")

H. B. MCCORMICK.

Lakewood, Ohio.

World Call Club

With thirty-three subscriptions in the University Church, Buffalo, New York, the missionary committee of the church has voted to recommend to the board that a World Call Club be organized to meet monthly for a discussion of articles appearing in **WORLD CALL** and of books on world religion. All who are taking the magazine and those who have taken it and would like to benefit by these discussions are eligible for membership. John P. Sala is the minister.

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Ten or more subscriptions sent *at one time*, \$1.00 each, *plus* one free subscription.

Magazines may be sent to individual addresses.

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World Call

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MARCH, 1936

No. 3

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The Threshold

Our Cover

The picture of the pretty Mexican girl on our cover was picked up in Mexico City by the editor on his trip there last October. Its appearance is appropriate at this time not only because this is our Foreign Missions Number but for the further reason that our missionary organizations everywhere are studying Latin America the first six months of the present year. In this little lady's features, particularly in her dark eyes, are portrayed something of the gentleness and wistfulness so truly characteristic of Latin America.

Kansas City Convention

The Administrative Committee of the International Convention of Disciples of Christ recently met with representatives of the various organizations reporting to the convention and effected the organization of the Committee on Program and Arrangements for the Kansas City Convention, which meets October 12-18, 1936.

The officers and personnel of the Committee on Program and Arrangements as selected are: Chairman, L. N. D. Wells, Dallas, Texas; executive vice-chairman, C. M. Yocum, Indianapolis; secretary, H. B. Holloway, Indianapolis; additional members: Graham Frank, Dallas, Texas; C. E. Lemmon, Columbia, Missouri; F. M. Rogers, St. Louis, Missouri; H. C. Armstrong, Anderson, Indiana; J. A. Dillinger, Des Moines, Iowa; and Stephen J. Corey, Mrs. J. M. Stearns, R. Melvyn Thompson, F. E. Smith, H. O. Pritchard, John H. Booth, Dean E. Walker, Frederick D. Kershner and C. O. Hawley, all of Indianapolis.

The Committee on Program and Arrangements later appointed a sub-committee consisting of C. M. Yocum, chairman, F. E. Smith and R. Melvyn Thompson, with H. B. Holloway serving as secretary.

The sub-committee is proceeding immediately with preparations for the building of the program including the allocation of time and selection of personnel to be submitted to the entire committee at a meeting which will be held the middle of March.

Everything points to a very successful and largely attended convention next fall.

A Correction

Our attention has been called to the fact that in our January issue we referred to J. Clyde Wheeler, author of one of our articles, as a Transylvania student. As a matter of fact, Mr. Wheeler is a graduate of Berea College and is doing post-graduate work in the College of the Bible. Our confusion was due to the fact that the College of the Bible and Transylvania are closely associated, both being served by the same president.

Foreign Missions Day

March 1, 1936

Foreign Missions Day is a truly historical day in our churches. It is a day that calls before our people visions of great missionary leadership around the world—McLean, Shelton, Rains, Wharton, Macklin, Hedges. All these have had a part in making Foreign Missions Day what it was and today our contemporary leadership is continuing in the noble traditions of the day. Hundreds of pastors have written indicating their interest in Foreign Missions Day and their determination to observe it in their churches.

Foreign Missions Day has as its theme "Advance World Missions." The Christian missions is an indication of the spiritual health of the church. Mere strengthening of the enterprise is not enough. It must stir the church with a consuming passion of the Kingdom of God. The spirit of Jesus must fill the whole church with his restlessness, and disturb its peace, complacencies and self-sufficiencies with his passion.

May the churches of the brotherhood ring with great missionary preaching on March 1 so that our churches may become restless with the spirit of Christ. May our people respond with generous offerings that the world task may leap forward to new victories in his name.

Plymouth Peace Play Contest

The Council for Social Action of the Congregational-Christian Churches is sponsoring a contest for a one-act peace play suitable for amateur production. A one-hundred-dollar prize is offered. The play may be any length, preferably under one hour's playing time. The contest closes April 20, 1936. Plays may be addressed to Plymouth Peace Play Contest, 5757 University Ave., Chicago, Illinois.

Safeguarding Marriages

Responsibility for the effort to "defeat divorce" by pre-marital counselling and post-marital follow-up is placed upon the ministry of the church in the recently issued manual entitled *Safeguarding Marriages*. This publication, which sells for twenty cents a copy, is put out by the Committee on Marriage and the Home of the Federal Council of Churches of Christ in America, 105 East 22nd Street, New York City.

The Fellowship of Prayer

For eighteen years the Protestant churches of America have been using the *Fellowship of Prayer* during the Lenten period. Last year over 750,000 copies of this valuable devotional booklet were used throughout America.

The author this year is Raymond C. Brooks, of Pomona College, Claremont, California. The theme is "Building a Christian World." The series of daily devotions begins on February 26, the first day of Lent, and continues until Easter Sunday, April 12.

Orders may be sent to the Department of Evangelism, Federal Council of Churches of Christ in America, 105 East 22nd Street, New York, N. Y. Price 3c per copy; \$2.00 per 100.

Does Prosperity Deaden Benevolence?

The recent government report of taxable incomes throughout the United States for the year 1934 shows that the American people as a whole enjoyed an increased income of 15 per cent in 1934 over 1933, the net reported taxable income having increased from \$10,843,653 in 1933 to \$12,456,262 in 1934, a comfortable increase of \$1,610,609. But while enjoying this increase of 15 per cent, the same public actually decreased their percentage of giving from 2.31 per cent of every dollar of taxable income in 1933 to 2.15 per cent in 1934.

If contributions were computed on the basis of total income, before deductions for family, dependents, etc., are made, the actual percentage of gifts to church, charity and kindred benevolences in both 1933 and 1934 would be less than 2c of every dollar, or more accurately, 1.9153 per cent in 1933 and 1.8226 per cent in 1934.

While it is true that contributions to educational and benevolent causes increased \$16,867,000 from a total of \$251,113,000 in 1933 to a total of \$267,980,000 in 1934, this increase was only 7 per cent of a small inadequate basic figure, whereas the conservatively computed net increase of income was 15 per cent of a much larger basic figure.

If one compares the small increase in giving with the increase in income, we are faced with the fact that our \$16,867,000 of increased giving was only a little over 1 per cent of the \$1,610,609 of increased net income. Is it any wonder that with such a percentage of giving our religious, cultural and character-building agencies languish for lack of support, and moral standards crumble under the pressure of avarice and pleasure-seeking?

WORLD CALL

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VOLUME XVIII

MARCH, 1936

NUMBER 3

If Civilization Survives

THE occasion was that of the opening session of the recent Foreign Missions Conference of North America at Asbury Park, New Jersey, in which there participated three hundred and one representatives of sixty-nine communions. The speaker was neither a missionary, a minister nor a board secretary. He was a "career diplomat," the son-in-law of Woodrow Wilson and at present Assistant Secretary of State, Francis B. Sayre. That he had been assigned the subject, "Christ and International Relations," but substituted for it, "The Task of Christian Missions for Today," added significance to his words:

Statesmen, bankers and economists tried to find a way out and failed. Must we accept defeatism and despair? It is my conviction that the one solution of the world's difficulties lies along the lines of the teaching of Jesus Christ. He sensed, as no one else before or since, the height and depth of human nature and understood the secret of power. More than that, he generated a power which fundamentally changed history. If civilization cannot be brought to believe in the principles of Jesus Christ, civilization cannot survive.

The Mission of Christianity

THE Asbury Park meeting was for many reasons one of the most important, vital and challenging of recent conferences on foreign missions. Vibrant with a realistic facing of the problems of our own day, there was scarcely a single half-hour period of the entire three-day conference without intense interest. Not "foreign missions" but "world missions" seemed the common concern. Not a want of acceptance of the theological concepts of Christianity but all that thwarts the building of a Christlike world was seen as the obstacle to be overcome. Again we quote Mr. Sayre for the keynote characteristic of the gathering:

It is essential, too, that men shall do more than give intellectual assent to the principles of Jesus. They must learn to love him. Unless men learn to love him, they will not follow him. The mission of Christianity in the world is the most exciting challenge of the world today—the challenge to make Christianity real to the peoples and races of the world. It is a sublime opportunity; it is an awful responsibility. Do you have the vision to face such an opportunity and responsibility? Do you have the courage?

Missions and Rural Reconstruction

ONE of the most important of present-day world movements is that associated with the reconstruction and revitalizing of rural life. It is a movement discoverable in all parts of the earth and one which contemplates changes affecting practically every phase of life. Wise, indeed, is the new emphasis which is being given to this work in the program of Christian missions. At the Asbury Park conference Dr. John H. Reisner, executive secretary of the Agricultural Missions Foundation, made the following arresting observation:

"Populations never reproduce themselves in the cities at a sufficient rate to maintain their numbers. This applies universally. I can see no rapid growth for the Christian movement in any land if the Christian family does not reproduce itself. This the rural family does and the city family does not."

One of Kagawa's deepest concerns is for the bringing of economic, educational and spiritual opportunity to the thirty million inhabitants of Japan's 9,600 villages. That this work involves the lifting of rural standards of living as well as a sweeping program of spiritual evangelism, renders this restless man this nation's most effective force in combating Communism.

But Kagawa is not content to be a social worker only. He sees life as a whole and regards the cooperative movement as "the love principle in action" in the field of economics. But, what is more, he finds the fountain of love in the cross of Christ. Because there are only 170 chapels for all those rural millions as compared with the 1,800 churches found in the cities of Japan, he envisions the building of 1,000 village churches at a cost of \$280 each, manned with lay leaders trained in his Farmers' Gospel Schools.

In China the Rural Reconstruction Movement, not yet ten years old, reports 67 different groups carrying on a varied experimental rural welfare work in 20 provinces with such effectiveness that here as in Japan the government is extending its hearty cooperation. The movement aims at the conservation of the results gained in the mass education movement. It seeks to evangelize the whole of life. Through *The Christian Farmer*, edited by Mr. T. H. Sun, the North China Christian Union is unifying the forces working for rural reconstruction. Here is a Christian program

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which is influencing for good and upon a vast scale a whole nation. It is in such service that there may be found the valid basis for an indigenous church.

To Disciples of Christ it is gratifying to observe not only that our own missionaries are in hearty sympathy with this inclusive approach to the rural millions of all lands, but that here is a field in which they have distinguished themselves. Mr. Goulter in China, Mr. Menzies in India and Miss Florine Cantrell with her rural health program in Mexico, while they by no means exhaust the list, do illustrate the effective manner in which our representatives are sharing in the rural reconstruction movement around the world.

Student Volunteers

THE convention of the Student Volunteer Movement held in Indianapolis December 28 to January 1 partook of the same virtues and shortcomings which characterized the Young Men's Missionary Congress held in Chicago last spring. Both sought the ears of youth. Both were apparently afraid to trust youth, afraid to put responsibility in the hands of youth. In the Indianapolis meeting there was evidenced a sense of proprietorship on the part of the adult leaders. The program was adult-made and too many of the speakers were obviously out of touch with youth. In the Indiana capitol there gathered more than 2,000 eager young people from representative colleges of the United States and Canada. They were ready to face realistically the problems of their day. That many of them went away disappointed was unfortunate. We do not mean that some great addresses were not given at the convention, for there were. But youth likes to be creative, to feel that it is responsible for that which is being wrought out. Another convention four years hence will do well to plan more largely for the actual participation of youth both in program building and in discussion. If this is a youth movement, let it give place to youth.

American Fascists and the "Loyalty Oath"

AN EVIDENCE of the possibility of developing a state of public mind out of which Fascism might readily grow is seen in the recent adoption by twenty-six states and the District of Columbia of legislation requiring in one form or another the administering of the "loyalty oath" to teachers. Just why teachers should be singled out as objects of super-patriotic attack is understandable only in the light of the Fascist conception of education as propaganda. But American education at its best insists upon the right and necessity for the free and dispassionate consideration of any theory which lays serious claim to social acceptance. American education is not essentially propagandist but tolerantly inquisitive; and that is well. As President Wriston of Lawrence College recently pointed out before the twenty-second annual meeting of the Association of American Colleges, it is to be regarded as a triumph of our system that John Dewey

and Nicholas Murray Butler speak from the same institution. Professor Dewey is a "left-winger of the left-wingers." President Butler is sufficiently enamored of the past to take rank just at the "right" of the so-called Liberty League. Yet Columbia University gives freedom to each.

The Futility of Compulsion

WERE our nascent Fascists just a bit more realistic the sheer futility of the oath-taking process would surely occur to them. Suppose for a moment that they are right and that our entire educational system is honeycombed with "reds," atheists, anarchists and Communists—to group them together as unintelligently as do our flag wavers. Indeed, what then? As Dr. Wriston remarks, "an oath means nothing to an atheist, an anarchist, a Communist. An oath means nothing unless it reflects the spirit of the one who takes it."

That the futility of such a program of intellectual compulsion is ignored by our professional patriots is apparent. Recruited chiefly from the ranks of the more vocal sections of self-styled "patriotic" organizations and from the lists of obese, "high-blood-pressured" editors safely beyond military age, these propagandists of the compulsory loyalty oath in all good faith and with the zeal of crusaders conceive of themselves as guardians of an ark of the covenant whose overthrow is contemplated by teachers of strange doctrines and unholy hands. To them patriotism is associated with sacred ritual and developed dogma rather than with ideals of honesty and of unromantic service in citizenship.

Fascism a Threat to Democracy

WHY teachers should object to being singled out from other citizens by those who set themselves to pass upon the patriotism of their fellows is quite beyond our American Fascists. To our notice there came not long since the instance of a perturbed lady eloquent who piously if ludicrously observed that she herself would not object to taking the loyalty oath two hundred times a day. Such zeal, to be sure, could be excelled only by one who chose to swear fealty even more frequently—say three hundred or four hundred times daily. All such emotional ejaculations and the whole business of oath taking would, of course, be ridiculous, and ridiculous only, but for the fact that such attitudes are the stuff on which Fascism thrives. And that the most ominous threat to democratic institutions in the United States today is that of Fascism, by whatever name, with its doctrine of extreme nationalism, its repudiation of all freedom of expression and its submersion of the individual, is the opinion of practically every student of the potent forces of our times. Yes, and the surest safeguards against such a threat are freedom of speech and of the press and dispassionate study of every theory which lays serious claim to the solution of the problems of our day.

The World Mission of Christianity

Imperatives of the Christian World Program for Our Day

By EDWIN MARX*

THERE are four valid imperatives which move me to believe in and to support the world-wide program of the Christian religion in our day. These are as follows:

I

BECAUSE OF THE GREAT COMMISSION. *"Go ye therefore and make disciples of all the nations." "Ye shall be my witnesses—unto the uttermost part of the earth."* These are clear and explicit statements. But there is nothing arbitrary or dogmatic about them. They enunciate a natural and inescapable imperative. Every great faith that grips the souls of men is conceived by its adherents in universal terms. This is true of the tenets of Islam, of democracy and Communism. The test of validity for truth is its universality. If the Christian way of life is not for all men, what value does it hold for any? The very continuance of our faith rests on the assumption that it is for all men; and if it is for all, we are under obligation to share it with them.

II

BECAUSE OF HUMAN NEEDS. *"Whoso hath the world's goods and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?"* There is no answer to this question, even as there is no way to deny the existence of desperate need in the world. No one sharing the attitudes of Jesus can look upon the piteous suffering and yearning of humanity without being stirred to compassion as the Master was when he viewed the shepherdless multitudes, and being moved to extend all the aid that is in one's power to bestow.

III

BECAUSE OF LOYALTY TO OUR OWN FELLOWSHIP. *"Especially toward them that are of the household of the faith."* There is a natural and just pride and loyalty which should mark one's attitude toward that part of the church universal which affords him fellowship and spiritual sustenance. This will prompt him to desire to see its ideals extended and to covet for it a worthy part in the task of building a better world. As a tree is known by its fruit, a "brotherhood" is judged not by its numerical attainments nor its self-formulated claims to merit, but by the significance of its service rendered.

IV

BECAUSE OF THE GROWING INTERDEPENDENCE OF ALL PEOPLE. *"And hath made of one blood all nations of men for to dwell on all the face of the earth."* The earth's extent is shrinking. Due to rapid transportation and instantaneous communication, the world is growing smaller. It is becoming a community. All nations are more and more dependent on one another for the things by which they live. The pattern of life everywhere seems destined to become steadily more uniform. Will the final result be idealistic or materialistic, spiritual or secular? In short, will it be Christlike or pagan? By our prayers and by the measure of our support of the Christian world program, we are helping to determine the outcome.

*Missionary to China under the United Society, now on furlough, returning to the field in April.

Country Club at Easter Time

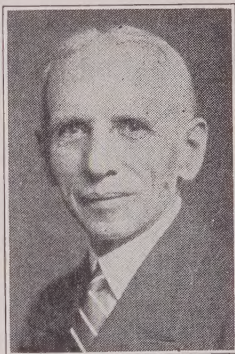
The Heartening Story of a Warm-Hearted City Church With a Vital Program of Evangelism

By GEORGE WALKER BUCKNER, JR.

THE Country Club Christian Church in Kansas City, Missouri, is making much of its Easter evangelistic campaigns, largely because the minister of that church, Dr. George Hamilton Combs, is tremendously interested in this type of church activity. Fundamentally and primarily Dr. Combs is a church builder. Congregations grow and thrive under his leadership. He does not concern himself much with what has been accomplished, but rather with the things yet to be done. He inspires his people with the thought that their "future" is out ahead of them, rather than in the past. Unfortunate that church whose conversation runs toward the great revivals held in the yesterdays.

After the Christmas programs are out of the way and the New Year's resolutions have been properly recorded, and the reports all made at the annual dinner of the congregation, the reenlistment and evangelistic campaign are given the right of way. It is not to be inferred that there is no evangelistic note throughout the entire year, for there is, with additions nearly every Sunday. But particular attention and special emphasis are given enlistment and reenlistment during the weeks from New Year to Easter.

In the "good old days" most of our congregations held an annual revival meeting, and our visiting revivalist usually spent the first week arousing the church membership to its obligation to the church, and its responsibility to bring others to Christ and into the fellowship of his church. That was good psychology, and it is followed at Country Club Christian. The first few weeks of the campaign are spent in reenlisting the members of the congregation to regular attendance upon the services of the church. This is re-



Dr. George Hamilton Combs, the moving spirit back of Country Club's program

garded an integral part of the program. Referring to this phase of last year's effort, Dr. Combs recently wrote in the *Country Club Christian* as follows:

"In that campaign we did not accomplish all that we hoped to do but we did accomplish a great deal. A very considerable number of our disinterested became interested, a very considerable number of our inactive became active. Not less in evidence was the quickened interest of those who participated in this sustained from New Year's Day to Easter drive."

The campaign, which is actively directed by Dr. Combs, is launched at the first church-night dinner of the new year, and after discussion and prayer the campaign committee is announced. This is the regular standing Membership Supervision Committee of the church, enlarged for this work.

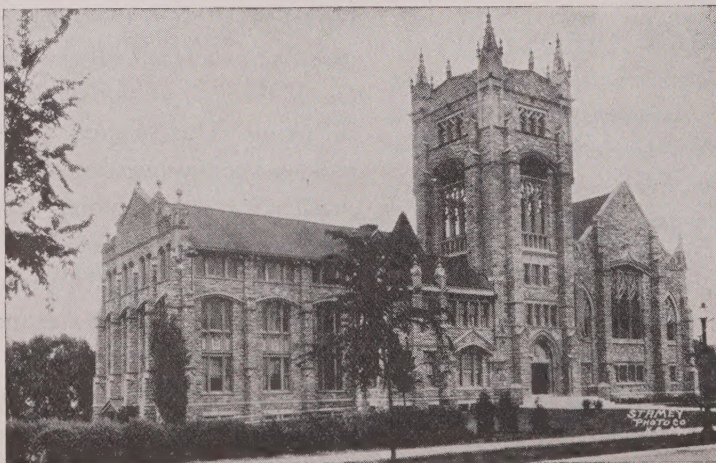
The reenlistment features of the campaign are carried forward by this committee. This is usually done largely by telephone. The church membership is divided among the members of the committee so that each will have about ten families for which he is responsible.

The telephoning begins at once, and the church families are conscious of the fact that something is going on. The chairman of the committee is constantly checking with his committee members to be sure they are on the job, and the minister keeps after the chairman and all other members, encouraging to greater effort.

The use of the "I Am Here" card is begun the first Sunday and each person present is asked to sign. These cards are placed in the book racks and are to be signed by all church attendants, members and

(Continued on page

22.)



Country Club Church, Kansas City, which received almost 250 new members last Easter

A Pastor Looks at Missions

By E. ROY MOON*

BACK in the beginning of the twentieth century the world was large enough for the oft-repeated phrases "Far-away India" and "Darkest Africa" to bring a thrill to almost any Christian audience. How the romance of missions seems to fade when a missionary in the Congo with an amateur radio set talks every week with his mother in Tennessee and the "China Clipper" has made the Pacific Ocean like an inland sea.

As a Student Pastor

While the world was still large and almost every educational institution had a Student Volunteer Band I entered a Bible College and one year was sent as a delegate to a Y. M. C. A. conference. While there, sitting on a sand dune looking out over the Pacific Ocean, I signed the Volunteer pledge *to go*. I meant it and am still glad that I signed. Are youth different now? I doubt it. I still believe that if the church should get as dead in earnest about kingdom building as then, youth would respond as readily.

As a student pastor I preached missions with youthful enthusiasm and cocksureness that the kingdom was about to come, "A nation in a day." However naïve may have been their notions, that generation of students gave a good account of themselves in every part of the non-Christian world.

I See Missions as a Missionary

In 1908 the way opened up and my wife and I started on our 14,000-mile honeymoon trip to Central Africa where we spent three terms as missionaries. Disillusioned? Yes, about many things; but the thrill of building the kingdom into the lives of primitive people has never left us to this day. What did we see there? First of all, the needs of the people. It seemed that in their physical, intellectual and spiritual lives they had little but *needs*. Naked, undernourished bodies, inadequate shelters, witch-bound intellects, and spiritual ideas that led to the most revolting practices.

Then we saw the miracle of missions, the transforming power of the gospel. Bodies were clothed and well fed, good houses soon began to replace the old shelters, the fetters were struck from the witch-bound intellects, and they were drawn from their vile practices. The old initiation schools gave way to the

village schools and chapels, and these are now being manned by graduates from the Congo Christian Institute.

In the third place, we saw the deadening effects of West-

ern materialism come sweeping over Congoland carrying away before it the most noble traits of primitive life, loyalty and mutual helpfulness among the members of a tribe, and in their place leave selfishness, greed and profit-seeking individualism. The church in the Congo is triumphing even in the face of this deadly enemy.

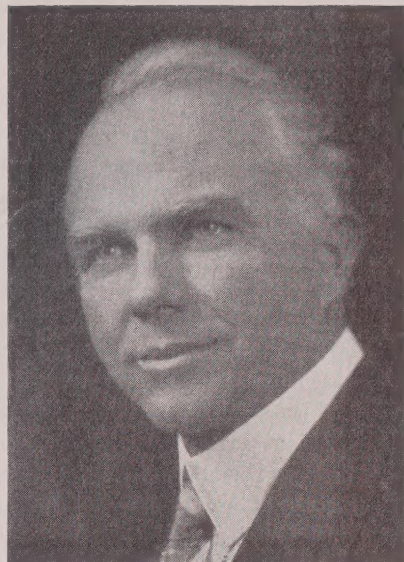
One thing I could not understand was why all the churches in the homeland could not see the needs of the people and the marvelous triumphs of the gospel among them and have the joyous thrill of supporting such a work. On furloughs I learned how readily folk would listen to the mission story; but did not appreciate how quickly they could forget it.

As Professor of Missions

After coming home in 1923 we were hindered from returning to the field and I soon found myself in an entirely new relationship to the whole missionary enterprise, that of professor of missions. This gave the time to rethink and evaluate the experiences on the field and to study more thoroughly than before the work of other lands. I spoke on missions almost every Lord's Day in some church or other and thus had opportunity to discover that no missionary address, however eloquent and full of facts, gets very far if it leaves out the personal, human touches. Folk are interested in human beings.

In the classroom, students often asked what I thought of the future of missions and I answered with a conviction that I still hold that the greatest day of missions is in the future. God's kingdom will come, but is far from a reality anywhere in the world at the present time.

Then they would ask, "What is to be the nature of the future program of missions?" To that I answered, "I do not know. That's your job." That



E. Roy Moon

*Minister at Greensburg, Indiana, missionary to Africa from 1906 to 1923, following which he was a professor at the College of Missions and at Butler University. Dr. Moon is a Fellow of the Royal Geographical Society.

was not "passing the buck." Every generation of the church has had to solve problems peculiar to its own age. Carey, Judson, Morrison, Williams, Paton, Moffat, Livingstone and others did not know what was to be the nature of the program of missions for their day; but with what preparation they could get and a conviction concerning the call and belief in the leadings of God they went forth to face conditions as they were and build a program adequate to meet them. God still lives and leads the consecrated.

Another question often asked, for those were the days of diminishing budgets, was, "If we prepare is there any assurance that we shall be sent out?" I had to answer, "Likely not, but you will be a bigger Christian and a more effective worker for having studied for missionary service. If prepared you may get to go. If not prepared you most certainly will not be sent out. Study the lives of missionaries and see what obstacles some of them overcame in order to get to their fields of labor."

As Full-Time Pastor Again

And now, after nine years of teaching missions, I am back in a full-time pastorate. Back where I am trying to do the thing I have often tried to tell others how to do—and it is not nearly so easy. I have learned something of what the missionary-minded preacher is up against. I have constantly impressed upon me the miniature world in which most people live; the little they know or care about the rest of the world unless it has some immediate effect on their own well-being. These visionless, ingrowing church members shrivel up spiritually and die. Every church has a list of names over which someone should sound the resurrection trumpet and if there is no response, sound taps and erect a suitable monument with these names on it, transferred from the church roll.

One of the things every pastor has to worry about is the lack of the practice of stewardship. The support of the local church, very largely, and of missions, almost entirely, comes from those who have substituted a measure of liberality for stewardship. Liberality depends upon a special stimulus to call forth each gift and the size of the gift is conditioned on the effectiveness of the stimulus. Since the effectiveness of any stimulus depends on so many factors within and without, it cannot be constant; therefore, such support is spasmodic and likely to fail in times of crises. Christians must learn to practice stewardship, to acknowledge the Lord's ownership and one's obligation to administer faithfully what belongs to the Lord. When one feels that he is administering

an estate for the Lord he is more inclined to study the whole world field to be able to invest wisely the Lord's money. The pastor must practice and teach stewardship.

The Larger Fellowship

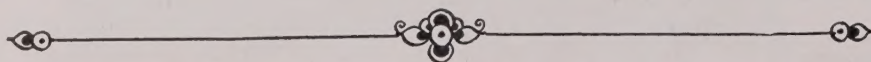
The pastor must also be a student of world-wide kingdom building and must lead his flock into this larger fellowship. How? By preaching missions, teaching missions, by missionary institutes, the use of mission books, etc. There is an abundance of good material and many useful methods; but they will all fail if the pastor is not fired by a world vision.

One other thing I should like to emphasize. There is no inspiration in a budget until it has been humanized. Great projects of missions sometimes stir the imagination by their very magnitude. Statistics of thousands of hospital treatments and hundreds of baptisms are good and necessary; but these figures must be reduced to human terms by citing individual cases that are full of heart throbs. Our churches must be made to know and to feel the needs of people without Christ. Perhaps some of the cruder methods formerly used to reach and interest our churches could be modified; but they must know the needs if they are to be interested. The same thing holds true for any phase of missions, either home or foreign—the more definite, the stronger the appeal.

Then the churches, knowing the needs, must be shown by specific, living examples what Christ can do to meet them. To say that now there is a church of 42,000 members in Congo is not enough; a few of the 42,000 must be made to live as individuals in the minds of your church people!

Romance of Missions

Romance of missions? There is always romance in adventuring with Christ. If you don't believe it walk with Ray Manley through the coke regions of Pennsylvania, or stand with Dr. Rambo in India and watch him open the blind eyes through his skillful surgery and bring light to their benighted souls by the gospel of God's love. Romance? Walk with the scores of missionaries whose names you seldom hear, who are patiently, quietly living and teaching Christ and by personal evangelism winning multitudes. Romance? Yes, for the pastor who can catch the heart throbs of God pulsating in every land and make them so real that the members of his flock shall be moved to adventure with him in the stewardship of life and substance in kingdom building. "There is no substitute for the missionary passion."



It's a Boy!

A Hitherto Unwritten Chapter in the Life of Dr. W. E. Macklin

By EDITH EBERLE*

IT'S a boy!" So the midwife told the father, William Macklin, a prosperous merchant in the little village of Biddulph, near London, in the province of Ontario, Canada. May 19, 1860, was the date and William Edward Macklin was the name which the father then laboriously recorded in the big family Bible. One other child had preceded this baby and five others were to follow ere the mother, when her youngest was but a year old, slipped out of life.

William Macklin, the father, was Irish. Born in County Tyrone near Dublin, the son of a Methodist minister, he migrated to Canada at the age of nineteen and soon established himself as a merchant. Little concerned with a family tree or pedigreed ancestry, the doctor relates with twinkling eye how two of his "lady cousins" journeyed to Ireland to look up the relatives, to find to their consternation in Dublin, a boys' college that had been founded by a pirate named "Macklin." O'Hart's *Irish Pedigrees* tells us that "Donal, king of Aileich, the hundred and seventy-ninth monarch who reigned in the twelfth century, was the ancestor of MacLaughlin (anglicized, Macklin), the name meaning 'strong at sea!'" Conspicuous in the family crest shown in this same book is the design of an anchor. And this Donal was born in County Tyrone even as was the father of Dr. Macklin. So whether it was the pirate or king, the kingly symbols as well as the anchor appearing in the family coat of arms, or a combination of both, that furnished the doctor's ancestry, concerns him but little. Dismissing the work of all bands of pedigree hunters as wasting time, the doctor remarks that it is undetermined in his own mind whether it is more honorable to be descended from Irish kings or from a pirate with sufficient scholastic taste to establish a college. Incidentally this boys' school still carries on in Dublin.

William Edward Macklin spent only the earliest years of his life in the quiet village of his birth, for the family moved to a larger town and then on to still larger places, Guelph, Woodstock, Barrie, Strat-

ford, and then finally settled in Toronto. It

was the mother's concern for her children's welfare that caused each move. The business prospered and in old age the father was at the head of a thriving mercantile business in Stratford to which place the family had moved when the educational needs of the growing children no longer kept them in Toronto. After he retired, leaving the business in the hands of a son, he continued going "down to the store" almost daily until his death in 1921.

The mother, Hester Ann Godfrey, was of French-Irish extraction. "The blessings in this world are mothers and wives," says the doctor; "My mother was a good Christian; she urged me to read a chapter in the Bible every day." And he feels that this promise, faithfully kept, did much to save him from the corrupting influence of atheistic and depraved companions. Though the children were still young when the mother died, her determination that they have the best educational advantages and her ideals for them so prevailed that all seven were carefully educated and attained high standing in their chosen line of work—three doctors, two merchants, one musician and one business woman. One daughter, Daisy, followed her brother into medical missionary work and was for some years associated with him in China. Then in Stratford in her home province she carried on a successful practice, having her own hospital, until her death in 1925. The daughter who chose music became an accomplished musician, held an enviable place in the Toronto school of music where she received her training, and was widely recognized for her unusual talent.

The Macklin home was a hospitable, bountiful and comfortable place. Theirs was a normal, happy family life. The long table around which the children gathered was abundantly spread with sensible, health-building foods. The proverbial "early to bed and early to rise" rule was enforced though there was much good-natured grumbling as the children invented reasons for staying up as late as possible at night and listened in the



Dr. William E. Macklin (center, facing camera), and some of his good friends



Dr. and Mrs. Macklin as pictured at their California home

*Miss Eberle is with the Missionary Education Department of the United Society. This article is the first chapter of a brilliantly written biography of Dr. Macklin soon to come from the press.

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morning to as many calls as they dared, knowing when patience gave way to the don't-let-me-call-you-again tone. Strenuous outdoor exercise, quieter games indoors, friendly tussles, unrestrained romps, jokes, pranks, quick retaliation, hot words sometimes—the give and take that characterizes large families everywhere. Games, books, apples, and nuts for long winter evenings around the fire; other games and quiet conversation outdoors in the long summer twilight. Each child had his own responsibilities and his own chores and thus they grew up in an atmosphere of mutual sharing and mutual cooperation. Nothing spectacular or different marked the regular routine of their living but the influence of the home went deep into each child's soul, molding him for useful living.

Twice on Sunday the Macklin children with sleek, well-groomed appearance were sent *en masse* to Sunday school, in the morning to the Episcopal church and in the afternoon to the Methodist. During the week, the alert small boy, known as "that Willie Macklin," was equally active in various and less commendable ways. Little if anything about the town escaped this growing lad and his gang. His inquiring spirit investigated everything; his decisive nature pronounced judgment; his ardent soul attempted solutions. To hasten his growing up, for he did so want to be big, he started smoking and when but eight or nine was able to smoke three big cigars in succession. At twelve he decided that smoking might be injurious and immediately stopped. Profane language among the town boys was a mark of brilliancy and so he set to work to excel in this line also until he overheard another lad, his father's delivery boy, rebuke one of his companions. And straight off that custom was discarded. "I got the benefit and quit,"

is his terse way of putting it. His favorite friend professed to be an atheist, but young Willie argued for faith and between the two juvenile contenders many a long, hot argument ensued.

At the age of sixteen he graduated from high school, referred to as "The Academy" in Toronto, and that same year entered the University of Toronto, enrolling in the school of medicine.

One of the happiest memories of his earlier years is of that summer between high school and medical training. His father entrusted to him the responsibility of going alone to the Muskoka region of many lakes and renting a cottage in which the family was to spend the summer. A very desirable house was found and here the housekeeper came with the other children. The older brother had left home, the oldest sister was fourteen, the baby, still young, and the mother had but a short while before passed on into the larger life. One wonders if there was already evident in this youth the traits that caused his mission board not so many years later to lay upon him the responsibility of going alone to China to seek out a suitable location for a new work even as the father sent him alone to find a summer home for his motherless children.

Hunting, fishing, exploring the islands in the lake, sailing, rowing, picking huckleberries that grew in such profusion; the triumph of shooting a few partridges though his clothes were torn to shreds in the pursuit; a fire in the brush and a wild night of stamping out the flames—these are his memories of that carefree and happy summer.

Find out more if you can from this rather taciturn man regarding his childhood days. To him they were but preparatory to the years given to China and of China he prefers to speak.

Christ of the Highways—A Prayer

Christ of the highways up and down
Through ancient Galilee,
Be Thou the Christ of highways still,
They have such need of Thee—
Highways athrong with lonely boys
Their home-doors closed, their bread
The bitter crust that beggars share,
The highway's rest, their bed;
O walk again the weary roads,
Be comforter, we pray,
Of the despair that cries along
The sad highways today.

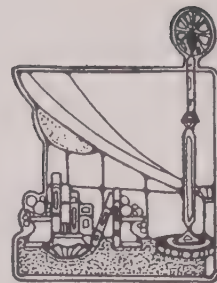
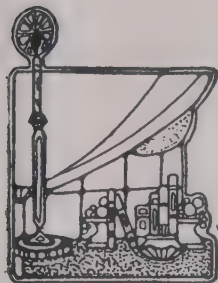
—GRACE F. GUTHRIE, *Hereford, Texas.*



Book Chat

The Great Evangel—The Renewing Gospel

By C. E. LEMMON*



IS IT possible to join erudition with passion? Is it possible to be scholarly, critical and at the same time warmly evangelistic? This is answered in a vigorous affirmative by Lynn Harold Hough in *The Great Evangel*, the Sam P. Jones lectureship on evangelism at Emory University. Dr. Hough buttresses his arguments with overflowing, one might almost say overpowering, literary and philosophic references. He infers more than most men know. But the book is more than scholarly, it is evangelistic, passionate and persuasive. He believes that the great evangel must capture the whole man, mind and heart alike, and capture him within his own contemporary scene. It is a quality book on evangelism which we cannot afford to overlook.

The Yale Lectures on Preaching were given by Walter Russell Bowie in 1935 and are published as *The Renewing Gospel*. Dr. Bowie is a well-read man, aware of the problems of the day, sensitive to the prevailing currents of thought, and has a pastoral sense. He has no new gospel to offer but does feel that there must be a definite quickening of thought and emphasis if our religion is to meet the needs of the day. Many preachers will find this book an inspiration to further study and better preaching.

Those who enjoy expository preaching will appreciate the sermons of an English preacher, Henry M. Edmonds. They are pointed and succinct on the most familiar texts of the New Testament and all concern the life and work of Jesus. This series would prove helpful in arranging a series of lenten talks or sermons. The title comes from the first sermon, *The Way, the Truth and the Life*.

I have been much interested in *The Psychology of Christian Personality* by Ernest Ligon. The author has a chapter or two of psychological analysis which is followed by a section making concrete applications of the teachings of Jesus to personality problems. While not pretending to competency in the field, I have a feeling that the book is better homiletics than it is psychology. Perhaps it is more fruitful for the average reader than if it had a better scientific foundation.

Religion and the Church Tomorrow is a symposium of ten chapters purporting to indicate the problems of the church in the near future. There is much more analysis than prophecy in these chapters. Some of the

analyzers are good, however, and certainly cannot be blamed for hesitating to prophesy in these confusing times. Albert W. Beaven writes on "The Need of Religion," Bishop Francis J. McConnell on "Its Social Contents," Ray H. Abrams, author of *Preachers Present Arms* on "The Church and Peace," Lynn Harold Hough on "Those In the Pulpit" and Roger Babson on "Those In the Pew." Jesse M. Bader, Disciple, has an interesting chapter on "The Christianizing Quality of the Future Church."

The early decades of the sixteen century were almost as hectic as our own. This is vividly portrayed by Stefan Zweig in his *Erasmus of Rotterdam*. It is wholesome to get four centuries back of our own troubled day to examine the serene life of this great scholar of the reformation—who scarcely knew whether he wanted to be a reformer or not. The author brings out the character he portrays by contrast with the dynamic and physically vigorous drive of Martin Luther. An evening with this book will bring the reader huge enjoyment and much insight as to the workings of human nature in the big things of religion and life.

Three new books by Disciple authors were published too late to be included in the annual review in the January issue of *WORLD CALL*. *The Resurrection of the Unknown Soldier* is a collection of sermons, mostly on the subject of peace, by Myron L. Pontius, pastor of our Jacksonville, Illinois, church. I judge that the chief influence of preaching is to build attitudes and moods out of which convictions and actions flow. If our Protestant churches could all have such preaching as this, simple, sincere, challenging, it would do much to change the mood of America as to peace. Charles F. Hutslar of Pomona, California, has privately published a series of essays on Christian Union called *Setting His Church in Order*. It is a pretentious volume and should have had commercial circulation. Mr. Hutslar approaches the union problem from the esthetic viewpoint, stressing the beauty of union and the ugliness of division. And why not? We are so accustomed to the dogmatic or ecclesiastical approach to union that we do not note other fruitful avenues by which the churches may be brought together. William Herbert Hanna of Pittsburgh has written a biography of *Thomas Campbell* which is valuable because of new source material taken from the minutes

*Minister, Columbia, Missouri, and contributing editor of *WORLD CALL*.

(Continued on page 31.)

Militant Pacifists

A Study of the Militant Pacifists of the Restoration Movement

By H. O. PRITCHARD*

IN VIEW of the discussion which is now going on in both the religious and secular press regarding the attitude which Christians should take toward war, and in view of the fact that thousands of young men and young women are today taking the pacifist position, it might be of interest to the readers of WORLD CALL to know something of the attitude of the leaders of the Restoration Movement on this important topic. We are assuming that the readers of this magazine understand the meaning of pacifism, namely, that it is not merely a negative attitude against engaging in war personally, but that it involves a positive and definite philosophy with respect to the utter failure of physical violence to solve problems, either individual, national or international, and the efficacy and practicality of spiritual forces in solving such problems.

The pacifist position is in line with the stand taken by many of the outstanding leaders of our own movement. Alexander Campbell was an avowed pacifist. I do not know that the word was current in his day, but I do know that the position which he took was identical with the pacifist movement of our own time. In the very midst of the Mexican war he held that not only is war un-Christian, but also that the individual Christian should not engage in it. In the November 2nd issue of the *Millennial Harbinger* of 1864, he wrote: "But although the teaching of the Master addressed to his followers was all in favor of peace and against war, as is very generally conceded; still, it is alleged that in the discharge of our duties to the state, we may, by force of other precepts, be constrained to bear arms in defense of our country—or in obedience to the 'powers that be.' This, indeed is a great question and must be carefully considered. Meantime, we have only alleged that as citizens of Christ's kingdom according to the precepts and the examples of the King himself and his Apostles, we cannot become soldiers, and engage in broils or battles for our own sake or for the sake of religion.

"But may we not volunteer to fight and kill our neighbors for the good of the state? Or, at least com-

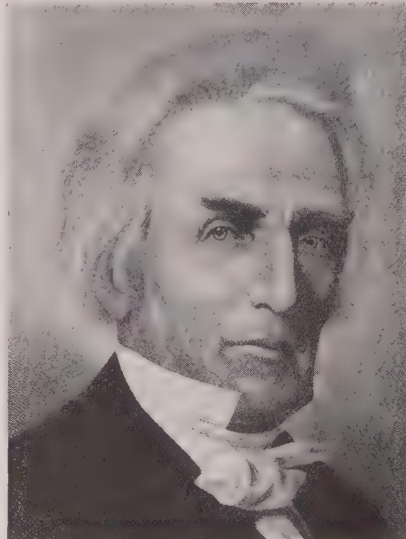
manded by those in authority, must we not act as soldiers and endeavor to destroy men's lives for the honor of our country or for the maintenance of our rights? On this important question we must reflect for another moon."

In his later articles he answered that question in the negative. In an address on war delivered on the evening of May 11, 1848, before the Lyceum of Wheeling, West Virginia, Mr. Campbell gave utterance to the most convincing and devastating argument against war, and against a Christian's engaging in it, that it has been my privilege to read from any source. It is a masterpiece, and reads as though it were written yesterday. I can touch only upon one or two of its high points. I quote: "War is not now, nor was it ever, a process of justice. It never was a test of truth, a criterion of right. It is either a mere game of chance or a violent outrage of the strong upon the weak. Need we any other proof that a Christian people can, in no way whatever, counten-

nance a war as a proper means of redressing wrongs or deciding justice or of settling controversies among nations?"

"But to the common mind, as it seems to me, the most convincing argument against a Christian becoming a soldier may be drawn from the fact that he fights against an innocent person—I say an innocent person so far as the cause of the war is contemplated. The men that fight are not the men that make the war. Politicians, merchants, knaves and princes cause or make a war, declare the war and hire men to kill for them those that may be hired on the other side to thwart their schemes of personal and family aggrandizement. The soldiers on either side have no enmity against the soldiers

on the other side, because with them they have no quarrel. Had they met in any other field or in their citizen dress, other than in battle array, they would, most probably, have not only inquired after the welfare of each other, but would have tendered to each other their assistance if called for. But a red coat or a blue coat, a tri-colored or a two-colored cockade, is their only introduction to each other, and the signal that they must kill or be killed."



Alexander Campbell, who on May 11, 1848, declared, "The precepts of Christianity positively prohibit war."

*Dr. Pritchard is secretary of Higher Education for the United Society and the Board of Education.

In closing this immortal address, Mr. Campbell recapitulated his arguments. I quote only a part of this summary beginning with point five. "The precepts of Christianity positively prohibit war—by showing that wars and fighting 'come from men's lusts' and evil passions, and by commanding Christians to 'follow peace with all men.' The beatitudes of Christ are not pronounced on patriots, heroes and conquerors; but on 'peacemakers,' on whom is conferred the highest rank and title in all the universe—'Blessed are the PEACEMAKERS, for they shall be called the SONS OF GOD.'"

When the Civil War broke upon our nation like the mighty catastrophe that it was, it tried men's souls as they have seldom been tried. As is well known, it divided many of the great religious bodies of America. Our own fellowship went through that terrible ordeal and maintained its unity. But I think it has never been understood or recognized that that unity was maintained because our leaders for the most part were pacifists. At the outbreak of that conflict a group of great preachers in Missouri memorialized the brotherhood with a declaration of principles in which it was maintained:

"1. We cannot justify by the New Testament our participation in this fratricidal strife.

"2. It is our duty to remain a united body.

"3. History and experience teach us that war almost invariably destroys the religious character of Christians.

"4. If we remain true to this line of duty, we shall be able greatly to glorify the name of our Lord, who is the Prince of Peace.

"5. Let us for Jesus' sake, endeavor in this appropriate hour to restore that love and peace which he inculcated; which was practiced by the great body of the church for the first three hundred years, in our utter refusal to do military service.

"6. We entreat the brethren everywhere to study exclusively the things which make for peace."

[Signed by]

B. H. Smith	J. M. Cox	T. M. Allen
Samuel Johnson	J. J. Everest	R. C. Morton
E. V. Rice	H. H. Haley	J. K. Rogers
J. D. Dawson	T. P. Haley	Levi VanCamp
J. Atkinson	J. W. McGarvey	

You will recall that Fort Sumter was attacked on

April 13, 14, 1861. Lincoln called for 75,000 volunteers on April 15. On April 16 the following statement appeared in print:

"I know not what course other preachers are going to pursue, for they have not spoken. But my own duty is now clear, and my policy is fixed. I shall vote, when called upon, according to my views of political policy, and whether I remain a citizen of this Union, or become a citizen of a Southern Confederacy, my feelings toward my brethren everywhere shall know no change. In the meantime, if the demon of war is let loose in the land, I shall proclaim to my brethren the peaceable commandments of my Savior, *and strain every nerve to prevent them from joining any sort of military company, or making any warlike preparations at all.* I know that this course will be unpopular with men of the world, and especially with political and military leaders; and there are some who might style it treason. But I would rather, ten thousand times, be killed for refusing to fight, than to fall in battle, or to come home victorious with the blood of my brethren on my hands.

[Signed] "John W. McGarvey."

In commenting editorially on this letter, Benjamin Franklin wrote: "We cannot always tell what we *will* or *will not do*. There is one thing, however things may turn, or whatever may come, that *we will not do*, and that is, *we will not take up arms against, fight and kill the brethren we have labored for twenty years to bring into the Kingdom of God.* Property may be destroyed and safety may be endangered or life lost, but we are under Christ, and we will not kill or encourage others to kill or fight the brethren."

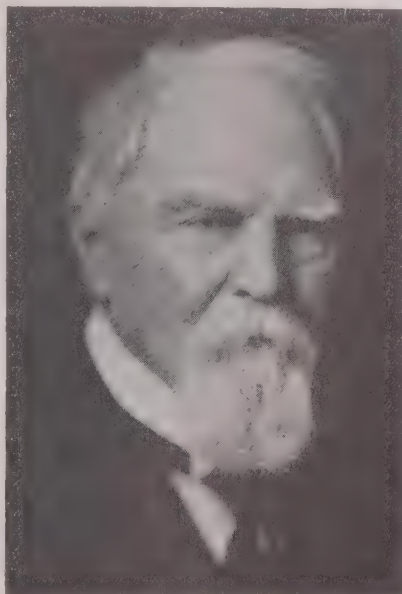
I could go on quoting from "Raccoon" John Smith, Moses E. Lard, Thomas Munnell and others equally notable, but space does not permit. Suffice to say, that until the Civil War divided the opinions and loyalties of men everywhere, our leaders were nearly all pacifists.

His Way

Give love and love will fill your life;
Give hate and hate is yours;
For as you give, so you receive,
And shall while life endures.

—JOHN OXENHAM in

Gentlemen—the King!



T. P. Haley, who with 13 Missouri associates advocated at the outbreak of the War of the States "our utter refusal to do military service."—There were giants in those days!

Training Leaders for Tomorrow's Africa

By HERBERT SMITH*

THE African is expected to jump two thousand years. Fifty years ago he was living in the time of the early Roman Empire. He is required today to solve for himself the problems of the very complicated civilization of the twentieth century. He was forced to go through a war that was world wide and he has experienced the terrible drag of a world depression. Is it any wonder that he asks what is this thing that you call civilization?

It does not seem possible to have living at our station of Bolenge men who heard the war call of Congo River warriors as they chased the explorer, Henry M. Stanley, down the river with the blood-curdling yells of "Nyama, Nyama" (meat, meat). They fully expected to kill and eat Stanley and his friends that very night. Yet we do have such men and we also have their children among the students of Congo Christian Institute who were able to understand Haile Selassie as he spoke in French over the radio from his home amid the hills and crags of Addis Abbaba, telling how he and his people were trying to defend their home from the white man's attacks.

The missionary as a man has always interested the African. Other white men interest him, too. But the gospel which the missionary brought has fascinated the African. For a long time the missionary had to tell his story with a stammering tongue because he was limited in expressions of the many African languages. Soon he found Africans expressing in fluent language what he had sought to tell and succeeded in telling only in an inadequate manner. But it was glorious—this gospel story. Amid the thousands of African stories which seem as plentiful as the trees in the forest, this one the missionary told surpassed any he had ever heard. It was true, too. It dealt with life and death and sin and salvation. "Glorious," said the African. "May the white man who tells us such news live with us all his days."

After this first burst of enthusiasm and faith there came the painful process of learning how to put on Christ, how to grow in Christian character. The gospel must find a place in the individual life of the

young believer and in the culture of the village as well. Some of the cultures it would condemn, some it would cleanse, and some it would glorify because they had vital elements in them.

We looked for many years for the day when we could greet the Church of Christ in Congo. That day is at hand. One agency which has hastened its coming is the school where the Christian not only acquires knowledge but also self-discipline and Christian understanding. In many villages the little school is opened by the evangelist. Only elementary work is offered, but the boys and girls find out how to make "book talk." Some continue at the station schools where there is a five-year course. Again only a few qualify for further study and come to the Congo Christian Institute. This school would compare well with the college of America at the time that Stanley floated down the Congo, but today, of course, there is a vast difference. The school on the banks of the Congo is not yet of college grade, but it could be if it received the proper financial support.

The Congo Mission was thirty years old before it could establish a school for its converts wherein a program of higher education could be attempted. It made the first attempt before it had been in the Congo twenty years but failed for lack of

money and missionaries. The conviction of the Mission, however, was the same—that a good school was essential to the well-being of the work if a real Church of Christ was to prosper and grow.

The second school was started in 1918. The prospectus for this was sent to the United Christian Missionary Society during 1925-26. They accepted the principles laid down and began seeking funds,

but they came slowly. One gift of \$5,000 made us hopeful, and a short time later it was followed by a gift of \$30,000 from a woman not widely known in the brotherhood. She had written the society asking if there was some special work she could undertake. The prospectus of the Congo school was sent to her and inside of a week she sent in a gift which made Congo Christian Institute possible.

The Congolese took to the idea of the Institute at once. Almost every day we have applications for entrance as students. Many of these are not ready



Bolenge and Congo Christian Institute Football Winners

*Missionary to Africa under United Society, now home on furlough.

for such a school and may not be the type we need. We receive students from our station schools after examinations prepared by the faculty. If they can pass such a test and have recommendations of the missionaries and their church elders they are admitted. Because our funds are low only a limited number can be received.

The courses naturally include a thorough study of the Bible. Such courses are especially popular with the students. They often say, "No wonder you white people are what you are, so wise, so powerful, and so much better than we are. You have a book in your very own language and it has made you great. Now that the same book speaks our own African language, you wait and see what a change there will be in us." The study of the Bible is an important part of the preparation of the future leaders of Africa.

The science studies open a vast new field to the Congo students. It upsets a lot of false notions. They cannot be in a class long and still believe that the stars are the holes through which rain falls to the earth nor that thunder is the opening of the sky door to let a great chief into heaven.

Rain-making or the withholding of rain has always been considered the prerogative of the witch doctor. This very interesting gentleman in his feathers and paints always finds a place in African pictures. He is supposed to have power over the elements. Your class is quick to tell you one theory after the other of the way the witch doctors do things. Then they discover that rain comes from natural causes, that no man living or dead can have anything to do with it, that through the laws of the Creator rain falls. The first time we gave this theory it was almost like a spark in dry tinder. They did not believe it and were not ashamed to say so with considerable warmth. It upset their notions of things and they said, "Our elders will dispute any such teaching to the end of time." After much explaining some of them said, "We always knew the witch doctor was a wonderful old fellow, probably an old liar, and now we have something on him and we sure will tell him so some day."

Teaching in the Congo Christian Institute is no dry, uninteresting occupation, but an intensely fascinating one. You see human beings growing before you.

The school is a community. It brings together men and women—most of the students being married. Strangers until they come to Bolenge, they are bound together by the gospel, the golden thread that runs through the whole of the school. Whether it be in French or history or hygiene or education or on

the athletic field or on social and community nights, the thing that made this all possible is the coming of the Son of God to live among men.

It is one thing to have a happy and profitable time in the Congo Christian Institute amid students of like minds and fellowship and it is quite another thing to be a graduate and to find yourself out in a lonely village in a mighty forest a hundred miles from your friends. Things that seemed easy at the school now

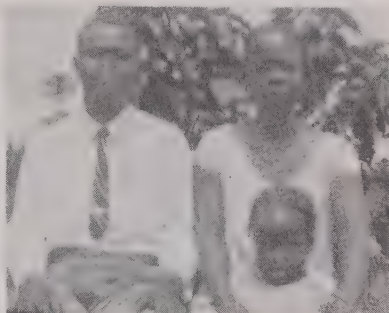
take on a more severe aspect. A graduate student finds a challenge that will try his soul. He will meet with solid indifference from the elders of the village. They may regard him as an upstart aping the white man's beliefs which may bring dire calamities on the village from the departed dead. The support of the graduate student is small and uncertain and he has other trials without number.

But many have made good. There is Anoka Mpoku, the Bolenge preacher with the million-dollar smile. How he does brighten the day with his warm, happy disposition. His work is among the village Christians, traveling about among his brethren. The enthusiasm he brings is like the morning sunshine after a dark African night of wind and rain and thunder that made you shiver in your beds. Anoka Mpoku is a preacher of the first rank and his messages inspire both the whites and blacks who come to hear him.

Another graduate is Matayo Mbowina. He was assigned to a forest village far away from any of his friends. He had to begin from the ground up. He created his own equipment. He invented a wooden slate that could be cleaned with the leaves of a certain forest tree. He required every child to make his own slate before he could enter his classes. He gathered vines from the forest and split them and cleaned them and made chairs, tables and cupboards. He split rails and made seats and benches. When a state officer visited the village and saw the school he could hardly believe his own eyes. It looked as if an Aladdin lamp had been rubbed and all these things created from magic.

Still another graduate who has been called to special work in Christian education, is Samuel Liteli. No graduate has ever before been asked to undertake such a work in our Mission. Samuel Liteli is perhaps the only native engaged in this type of Christian education in the whole of Belgian Congo.

The hope of Congo is bright if we can get enough good men and women to train properly for the task that is before them. They can make over their village life when they have the ideals and the program for the new day of Africa which is already upon us.



Anoka Mpoku and family

The Minister Indispensable

By BERT WILSON*

IT IS generally conceded that Mark Twain was not a religious man. In fact Mark himself is responsible for the remark that he and the Lord had somewhat of a "strained relationship." Yet Mark Twain was a friend to many preachers, and some preachers were his close and intimate friends.

He was advised by and frequently gave advice to Henry Ward Beecher. But one of the best friends of his long life was Joseph Twichell, a Congregational minister. When Clemens went abroad to gather material for his "The Prince and the Pauper," he located for awhile in Germany. When his enthusiasm began to wane, he wrote for Joe Twichell to come at once at his expense, and go walking with him through Europe. Twichell went, and their first tramp was through the Black Forest. Joe Twichell knew how to fan the fires of genius in Mark Twain's soul.

When the book was finished he wrote to Twichell, "Just imagine for a moment; I was collecting material in Europe during fourteen months for a book, and now that the thing is printed I find that you, who were with me only a month and a half of the fourteen, are in actual presence (not imaginary), in 440 of the 531 pages the book contains. . . . You have saved me an intolerable world of hated labor and I'll not forget it, my boy."

A preacher was the president of the first university organized upon the American continent, Harvard, in 1836. The first president and the first teachers in Yale were ministers. The same is true of Princeton, Dartmouth, Columbia and most of the other colleges of the pre-revolutionary days. Every college among the Disciples of Christ was started by a preacher, or had a preacher as its guiding genius.

In the Northwest—A Preacher

Once the great Northwest country was about to be lost from the nation, and go almost without protest to the British government as a part of Canada. One day a man started on horseback from Oregon to the city of Washington to lay the claims of that vast empire before the national government. Four months later he stood before Daniel Webster, then Secretary of State, and the President of the United States. He was dressed in fur coat and trousers made from the skins of wild animals. His moccasins and cap were of the same design. What a dramatic picture that

would have made for the movies. But this pioneer doctor, teacher, missionary and preacher, Marcus Whitman, made such a convincing plea that the Oregon country became forever a part of our National Commonwealth. The first college in that great Northwest, Whitman College, still stands at Walla Walla, as a monument to the preacher who gave it birth.

In an ancient city in the days of the Caesars a great multitude of people had gathered together from every known nation under the sun. There was the sound of the rushing of a mighty wind. Cloven tongues, like as of fire. In the midst of the excitement a preacher stood up surrounded by eleven other men, and beckoned for silence. When the day of Pentecost was fully come, a great preacher was ready.

And then the call came from the man of Macedonia. The apostle Paul preached across all Western Asia and in the great cities of Europe. So much so that when he arrived in Thessalonica the unregenerated Jews cried out to the Roman rulers of the city, "These that have turned the world upside down,

have come hither also."

From that day until now, westward and eastward, with the tide of empire, the church has made its way. And in its leadership, challenging it to new adventure and new sacrifice, has been its ministry. A preacher, Martin Luther, started the protestant reformation. A group of mighty preachers, Zwingli, John Huss, John Knox, Hugh Lattimer, John Calvin, preached with such power that they made the crowned heads of Europe tremble.

Preachers have been the greatest translators of the Scriptures. Into the far reaches of the world they have gone, and there by the long vigils and back-breaking toil they have made available the gospel story to all the people in their native tongues.

In the social, educational and religious movements of the world, the minister has led the way. Paul opened up Europe; the pioneer preachers opened up America; Carey opened India; Judson, Burma; and Morrison was first to go into China. Verbeek went to Japan, Moffat and Livingstone to Africa, Shelton to Tibet, and others to the islands of the sea. These all went preaching, and the leaven of the gospel is still doing its work.

The Average Preacher

The average preacher in the average community is



*Dr. Wilson is secretary of the Pension Fund.

the most important man in town. He reaches more people with his message and his life than any other man. He speaks to more people on Sunday than any lawyer speaks to through the week. The school-teacher reaches only one age level—grade school, high school or university. The preacher speaks to all three groups in a single sermon. The doctor or dentist takes only one patient at a time, and that in time of their distress. The preacher has a message to men both in sickness and in health. The banker ministers or fails to minister to his depositors; the preacher ministers to rich and poor alike.

The membership of the clubs of any given city is always limited. But everybody in town that is old enough can become a member of the church or the congregation. The church is the only democratic institution in town that is open to everybody, rich and poor, old and young, educated or uneducated, bond or free. And the preacher is the key man in such a democratic institution. What an opportunity!

As a preacher in the pulpit he inspires men to a higher idealism and better living. As a pastor in personal relationships he becomes the friend and confessor of old and young. He stands at the marriage altar as a representative of both church and state. He stands at the open grave and reads the promises of eternal life.

He prays with men in their hour of great temptation. He holds men steady when the storms of adversity beat about them. He challenges youth to dream, and to have the courage to make their dreams come true.

A Personal Testimony

In closing, I give a word of personal testimony. It was a preacher that urged me to complete the country school and then go to the high school in town. It was a preacher who inspired me to go to college when I was finishing the high school. It was a preacher at the time of my graduation who insisted I should continue my work at the university.

It was a preacher who said the words at high noon which made my boyhood sweetheart my wife. It was a preacher who first came into our home after the doctor was gone, after the birth of our first-born. He prayed God's blessing upon us and upon the child. As each of our children has grown old enough, some wise preacher has taken her good confession and led her gently through the waters of baptism.

Some years ago my aged father was called to his reward. He had been a pioneer farmer on the plains of Nebraska, and a charter member of the little church planted on those western prairies long before the railroad came. As we stood beside the open grave in the little country cemetery on a cold March day, it was a strong gray-haired preacher who read those great words, "I am the resurrection and the

life. He that believeth on me, though he were dead, yet shall he live."

When my oldest daughter had finished college and completed one year of teaching, she came one day to the marriage altar. In our home, surrounded by our friends, a preacher of the gospel arose, and said the words which united the lives of two young people in holy wedlock.

And before we could realize it, thirty years of married life had slipped by and we were having our thirtieth wedding anniversary. Some thirty of our most intimate friends gathered to wish us well. But the circle would have been incomplete without our minister. Before the group separated he called us to the front of the room, joined our hands, and prayed God's blessing upon us, and upon our home, and on our children.

At Every Great Step . . . A Preacher

At every important step in my life it has been a preacher who has inspired; at every crisis in my life, it has been a preacher who counselled and who helped to show the way. In my own life, in the lives of my wife and children, the preacher has been the most important influence.

Furthermore, no other man could have done what the minister has done. The lawyer could not have done it, the doctor, the banker, the farmer, the merchant could not minister to our needs as the preacher has done. The minister is a man called of God, commissioned by Christ to render an absolutely necessary and peculiar service to society. He has a distinct function in the social order that no one else does or can fill.

The ministry is a high and noble and holy calling. The minister deals in the intangible realities. He builds faith and hope and love in the hearts of men. He causes young men to see visions and old men to dream dreams. In his eyes he sees unfolding the Kingdom of God on earth. His faith is fixed in that matchless Leader who is the same yesterday, today and forever. In so doing, he becomes an indispensable factor in answering that prayer of our Lord that his kingdom come and his will be done on earth as it is in heaven.

A Secret Treasure

There is a little stream no other knows;
Deep-mirrored in it, endless beauty glows.

Majestic hills reach up on every side
Above the quiet waters, blue and wide.

This splendor lives where no one else may find:
It's in the memory corner of my mind.

—FORREST H. KIRKPATRICK.

Bethany College.

Twenty-Three Years of Cooperation

By J. A. LONGSTON*

IN A VOLUME of sermons, *When Jesus Wrote on the Ground*, by Edgar DeWitt Jones, there is one sermon on "Other Sheep," from which I quote:

It was my pleasure once to preach in a union meeting in a community where the churches are strong and vigorous. Four congregations united and for two weeks we were one flock and one shepherd. Protestantism was united in that community. Methodist, United Brethren, Presbyterian and Disciples entered into blessed oneness of worship and interest. On the last Sunday afternoon of the meeting all united in an observance of the Lord's Supper. It was impressive, inspiring and unific. The comment of a gentleman of a religious body other than my own is interesting. Said he, "I've been thinking that if it is possible for our four churches to be united for two weeks like this, it is possible—if not now, some day—to be united in this close way all the time." And this is what many are thinking these days.

There are many places where churches are working together in peace and harmony, but only on special occasions do they become one flock and one shepherd. Why can they not take another step forward, and, without losing their identity, work together in one building as one church? This was done in Toppenish, Washington, and has continued for twenty-three years, and I doubt if one member in either church would favor separation.

The Christian Church was organized in 1908, and the church building dedicated in 1910. The Congregational Church was organized in 1911. In the summer of 1912, B. H. Lingenfelter, the Christian minister, suggested to Mr. Curtis, the Congregational minister, that the two congregations hold union services during the summer months. This was done and the members of the two churches became better acquainted, which led to the suggestion that the Christian work of Toppenish could best be promoted by some form of union.

Several meetings were held to study the question of union. At the first meeting all obstacles were removed with the exception of baptism; this seemed to be insurmountable. About that time an article by Peter Ainslie appeared in one of our papers suggesting that churches could work together without losing their identity; employ one minister and carry on the work cooperatively. Following this suggestion articles of agreement were drawn up and adopted in 1913.

The salient points of this agreement are as follows:

1. The work carried on by the two churches acting as one shall be known as the Christian-Congregational Church of Toppenish.
2. The business of the church shall be carried on by a board of five deacons elected annually.
3. The deacons shall have authority to elect and appoint such other officers and committees as shall be necessary and convenient to carry on the work.

4. All matters pertaining to the spiritual welfare of the church shall be under the leadership of the pastor and a board of six elders, three from each membership. The elders shall be elected annually and the pastor shall be elected for an indefinite period, to be terminated by a vote of a majority of those present at a regularly called meeting of the united church.

5. All funds held by the Congregational Church shall be loaned to the Christian Church without interest, and both churches united shall use their best efforts to pay off as soon as possible any indebtedness on the building. The money loaned by the Congregational Church shall be secured by mortgage on the building payable six months after demand.

6. No separation of the churches united shall take place except at the written request of a majority of the enrolled resident members of either of the two united churches. If such separation should occur, steps shall be taken at once by the Christian Church to secure funds to pay back the money loaned by the Congregational Church, and all alterations and repairs on the building shall accrue to the benefit of the Christian Church solely.

7. A confession of loyalty to Jesus Christ shall be the ground of admission, subject to the customary action of each membership.

8. The administration of baptism shall be according to the custom of the membership with which the candidate shall seek enrollment.

9. Communion shall be observed monthly as the first act of worship at the Sunday morning service.†

10. The pastor shall seek standing in both Christian and Congregational fellowship. The churches shall retain their denominational fellowship.

There are two other points that have been practiced that are not in the articles of agreement: 1. Ministers alternate. When a Christian minister gives up the work, a Congregational minister is called, etc. 2. All missionary offerings are divided equally between the Christian and Congregational boards.

It is not claimed that the above plan is ideal, but it does furnish a working basis for churches that are willing to cooperate. I believe that some such plan could be adopted in many communities and the cause of Christ advanced thereby. It gives our people a splendid opportunity not only to preach, but to practice union. A minister who serves such a church does not need to sacrifice principle, but he must play fair.

†Provision number nine seems to us to be a needless departure from the Disciple practice of the weekly observance of the Lord's Supper, though we recognize, of course, that it is preferable to letting the entire service go by default through the weakness of division. We know, however, of one of the largest Congregational churches in America which provides for the weekly observance of the communion service.—The Editors.

*Minister, Christian-Congregational Church, Toppenish, Wash.

Personalities

By FRA EDGARDUS

THE page this month is devoted to some of our number who have passed on—men and women who gave their last full measure of devotion to the Christian cause.

There died in Latonia, Kentucky, in December, Harold C. Runyan, at the age of sixty-one, after having been thirty-five years with the Christian Church in that suburb of Covington. He took a mission of less than a hundred people meeting in a hall; he left a strong church, well housed, of twelve hundred members. He married over four thousand couples and conducted about the same number of funerals in his long and successful pastorate there. He held numerous evangelistic services, many with his own church, and welcomed into the Kingdom of God thousands of men, women and children. When he died Latonia officially shut up shop, put the flags at half-mast, and two thousand persons from all walks of life attended his funeral. "Brother Runyan" the people called him and a Big Brother he certainly was to all God's children.

What was the secret of this man's extraordinary success? Passion—passion for Christ's gospel; passion for preaching; passion for shepherding the flock—the grandest of passions, my brother preacher, without which though we speak with the tongues of angels and have a dozen honorary degrees, our preaching is lacking the one essential. I think all the trumpets must have sounded when Harold Runyan crossed the great divide.

OUR national conventions seem lonely and lost without E. L. Powell. How often we sat spellbound under his vibrant eloquence. He loved the unusual, the dramatic, and cultivated the "novelty of surprise" in preaching. Thus, before the Congress at Lexington in 1919 when he and Z. T. Sweeney shared the honors of an evening session, the subject was "Authority in Religion," when E. L. was introduced and stood up, he felt in his inside coat pocket for a manuscript; it was not there; then he fumbled in his outside pockets, but no manuscript. He looked puzzled, then grinned, and said: "O well, I don't need it anyway," and for half an hour he spoke



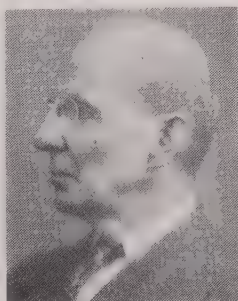
H. C. Runyan

with ease, fire, abandon, conviction. Again, when he was called on unexpectedly for a prayer at the close of an important session of the Memphis Convention, he used a phrase which still rings in our ears: "O God, take us, break us, make us." There was only one E. L. Powell.

A very different type of man, but also eloquent and a personality of power, was Z. T. Sweeney, for forty years a colorful figure among the Disciples. Of commanding presence, eagle eye, impressive voice,

he took the spotlight of our conventions on many an occasion. If Powell was our Cicero, Sweeney was our Demosthenes; Powell our Clay, Sweeney our Webster.

What a night it was at the 1904 convention in St. Louis, when these two golden-mouthed Disciples were on the same program for "keynote" addresses. E. L. spoke on "Sermons in Stones," and for thirty-five minutes he spoke with classic diction and impassioned paragraphs. Z. T. took all the time he wanted since he was the presiding officer and the closing speaker. For more than an hour his sonorous periods rolled out over the audience and reverberated against the walls of the vast Coliseum, while the audience cheered him lustily. There were giants in those days.



E. L. Powell

AND there was Jessie Brown Pounds, our hymn writer and novelist. Her books, *Roderick Wayne*, *Norman MacDonald*, and *Rachael Sylvestre* are not read much these days, but there was a time when they were the vogue among the faithful; but her hymns, "Sooner or Later," "Wonderful Words of Salvation," and "Beautiful Isle of Somewhere" give her

immortality. The last mentioned has been severely criticized—the meaning as vague and the tune as commonplace. It may be so, but "Beautiful Isle" will live long after this generation, physically speaking, is "pathetic dust." To my thinking, "Sooner or Later the Wrong Will Be Righted" is her greatest hymn. Personally, Jessie Brown Pounds was delightful—demure, shy, and possessed with a lively sense of humor. To talk with her in the quiet of her home was a spiritual and intellectual treat. She had a good mind, read wisely and well the greater books. Blessed be her memory!





AN UNUSUAL and happy experience was that of Central Christian Church, Fitzgerald, Georgia, in its emphasis upon Recovery and Advance.

With the observance of Religious Education Week in September special emphasis was placed upon visitation. Teams were organized and went out visiting the entire membership and prospective members with the view to interesting them more definitely in the work of the church.

Go-To-Church Month

Preparation was made during September for the observance of Go-To-Church Month in October. The purpose was to enlist every member in church attendance. The last Sunday of October was observed as Go-To-Church Sunday. Between sixty and seventy per cent of the members attended on that day and we had a number of additions.

Stewardship Month

Stewardship Month was observed in November. Each Sunday morning the pastor preached a stewardship sermon. Inserted in the bulletin each Sunday was a stewardship leaflet. These were read responsively as a part of the worship service. The last one of these leaflets used was, "My Church and I." The data on our church, its membership, giving, etc., were read out together in that morning service.

Every Wednesday night during November we conducted a stewardship class. One night we discussed together the Belmont Plan, another night one of the laymen spoke on "Tithing." Still another night we used material from the "Five Studies in Steward-

Local Church Recovery and Advance

By HARRY J. BERRY*

ship." On one Sunday morning we had a layman present "Tithing From a Layman's Viewpoint." A committee was appointed to study our congregation, to recommend a budget and to organize for and conduct an Every-Member Canvass. This committee decided to take a thorough canvass this year regardless of the results.

Giving Month

December was set aside as Giving Month. The first Sunday was selected for the beginning of the Every-Member Canvass. Covenant cards were distributed at the morning service (they were not called pledge cards) and the membership was asked to designate the amounts that they would contribute to current expenses and missions. A number of cards came in on the first appeal. The teams for the Every-Member Canvass, selected by the committee, having previously had a preparatory conference, met at the church this same afternoon for final instructions and a consecration service. They continued their work through the week. By the next Sunday one team having twenty-two names to be seen, reported that every one had been seen and that twenty-two pledges had been secured. Other teams reported from eighty to ninety per cent of their number pledging.

The Results

The results are gratifying. Out of a membership of 150 we had only 45 regular contributors last year. Up to this writing 103 have definitely pledged, including family groups, with a few more to be seen. Of the 47 who have not pledged 25 are unemployed or upon relief. Thus almost seventy per cent have declared willingness to support the church this year, against thirty per cent for last year—an increase of forty per cent. Thus, too, only fifteen per cent of the members with incomes have failed to cooperate in the plan.

Of course, no one knows what the results through the year will be but the offering for the first Sunday of January was the largest that the church has had in many a day and throughout the month the offerings have held up splendidly.

A follow-up program authorized by the Administrative Board is that the captains of the teams, making the Every-Member Canvass, are to receive a list of the delinquent members of their teams from the Financial Secretary at the end of each month. These captains are to assume the responsibility of seeing that pledges are paid regularly.

*Pastor, Central Christian Church, Fitzgerald, Ga.

Passing of First Living Link

DR. HARVEY HUGO GUY, who died at his home in Alameda, California, on January 30, was, with Mrs. Guy, the first living link missionary under the Foreign Christian Missionary Society. The living link idea originated with Dr. H. O. Breedon, then pastor of Central Christian Church, Des Moines. That was in 1893. and for many years "Old Central" continued to support the Guys in Japan, Dr. Ada McNeil Gordon in India and John C. Hay on the home field.

A graduate of Drake, with a Ph.D. from Yale, member of the Academy of Political Science and a director of the Institute of Social and Religious Research of China and Japan, Dr. Guy was one of our most gifted missionaries. He helped found the Drake Bible College in Japan, an institution named after Iowa's former governor, as was the university in Des Moines. Dr. Guy had so masterful a command of the language of the people with whom he worked that frequently Japanese who could not see him as he preached thought he was one of their own people.

The Guys were compelled to resign in 1907 because

of Mrs. Guy's ill health, but they never relinquished their deep interest in Japan. A happy occasion both for them and the Japanese was when in 1927 San Francisco's Chamber of Commerce and Japanese Consulate and the Foreign Office in Japan brought them on a good will visit to the land to which they had given fourteen of the best years of their lives. Every courtesy was extended them. Dr. Guy spoke frequently at important gatherings and over the radio. His presence brought encouragement to the Christian forces of Japan. Later he was one of the investigators for the Layman's Inquiry. Hundreds of friends in that Island Kingdom as well as in America will mourn the passing of this ambassador of good will.

Dr. Guy before the Tokyo Pan-Pacific Club in 1927



Wickizer Comes to Home Dept.

By DR. W. A. SHULLENBERGER

UNANIMOUSLY recommended by the Personnel Committee of the United Society, and their action concurred in by the Board of Trustees, Willard M. Wickizer is to become secretary in the department of home missions, succeeding Grant K. Lewis, who retires from long, effective service June 30. Mr. Wickizer will enter his new position April 15.

Significantly, his training and experience have been eminently preparatory to this call.

His father was D. A. Wickizer, Disciple minister of ability and distinction. Graduated from the University of Oklahoma, Mr. Wickizer had a year's pastoral experience, coupled with teaching in the high school, at Caney, Kansas. The subsequent year he spent in Boston University doing graduate work and receiving his Master's degree in Religious Education. Excellent work there secured him a teaching fellowship in Boston University as assistant to Professor Warmingham, one of America's greatest Bible teachers. In 1923 he was called to the United Society to serve in the Department of Religious Education, later going as assistant to Charles S. Medbury in the University Place Church of



Willard Wickizer

Des Moines. The past five years he has been pastor of the historic and spiritual church in Maryville, Mo.

Looking critically and prophetically at Mr. Wickizer's fitness for this important position of service to Discipleship and the religious world, one is constrained to testify that all the "ifs" are affirmations in his behalf. *If* the base line of constructive, Christian work be the local church, his experience is broad and open-minded. *If* a secretary of home missions must needs have the pastor's viewpoint, he has it by birth in the manse and by first-hand contact with his parishioners who have loved and respected him. *If* the threat to rural churches and the challenge to city churches be a ruthless and serious fact of today's life, he senses both and has schooled himself to weigh and to seek to meet these crucial issues. *If* the executive mind be indispensable to the office he shall presently enter upon, few of our ministers of today could possibly possess any better. *If* clear analysis of situations be the first step in an intelligently framed program, his faculties of discernment are keen, reliable, trustworthy and to an unusual degree unbiased. And *if*, above all, willingness to work hard, to stay indefatigably at a task, to meet disconcerting exigencies without being disconcerted, Willard Wickizer can be said, with all honesty and sincerity, to dominate every "if."

Yet one more word we jealously covet to say. In the intimate contacts and privileges of friendship, probe the heart and spirit of the man and you will find a man foursquare and forthright, whose personality will say without reservation: "Christ is Christianity—I love him, I follow him, I seek to serve him."

Annual Meeting of Church Extension

Editorial Correspondence

THE annual meeting of the Board of Church Extension was held in Indianapolis on January 28th. At this time consideration was given to the annual report of the secretary and of the treasurer, and the trustees were elected for 1936.

The Board of Church Extension consists of fifteen members, laymen and ministers. This board, which is responsible for the administration of all funds, appoints nine trustees who meet monthly for the purpose of reviewing and passing upon the work and recommendations of the staff. The writer, who was present at a trustees' meeting as well as that of the board itself, was impressed by the seriousness with which the members take the responsibility assigned by the brotherhood. It was noted that two of the trustees, Oreon E. Scott, president, and Joseph W. Hagin, attended every meeting of 1935.

Church Extension has made progress in the last year. It is interesting to note that in this period fourteen churches have paid in full the balance of their loans. The morale of the 397 loan churches is much higher than a year ago. No small portion of credit for these achievements may be attributed to the counsel and specialized service given the churches by the headquarters staff and field representatives of the board.

The offerings from churches showed an increase of about one-third over those of the year before. Even more significant is the increase in annuity gifts from \$24,700 in 1934 to \$53,150 in 1935.

In October, 1888, the total funds consisted of \$10,662. At present the fund amounts to approximately \$3,000,000. During these years loans totaling \$8,311,478 have been made to 2,776 churches. The value of the properties created by the aid of such funds is estimated at \$25,000,000.

Dr. John H. Booth, who is in his twenty-fifth year of service, was reelected executive secretary. Other officers reelected in the meeting were as follows: O. E. Scott, president; W. F. Rothenburger, vice-president; A. Reid Liverett, assistant secretary; M. H. Gray treasurer; William T. Percy, assistant treasurer; A. F. Wickes, advisory architect; Jesse E. Martin, attorney.

Those acquainted with the facts feel that the Board of Church Extension is to be congratulated upon the splendid way in which it has come through the recent difficult years. The board is financially sound and it has the confidence of the business world and of the brotherhood.

Country Club at Easter Time

(Continued from page 6.)

non-members alike. The card is simple, the wording being as follows:

I Am Here

Name -----

Address -----

The information from the "I Am Here" cards serves a double purpose. In the first place it indicates to what degree the reenlisting work is succeeding, and in the second place it supplies a splendid prospect list. The first thing Monday morning these cards are divided into two groups, one of members and the other of non-members. The non-members are contacted by phone to ascertain their present church connection, and where there is no definite attachment, these at once become prospects for membership in the Country Club Church.

The prospect file is an important feature of the work of this church. The membership has learned to "write it down" when they hear the name of some person or family that should belong. These names, which keep coming in through the year, are all investigated to make sure they are legitimate prospects, and placed in the prospect file, with such information on their cards as could be obtained.

The calls to be made in these homes are introduced by a visitation of the church paper for a few weeks. If this does not come back marked "unclaimed" it is concluded that friendly consideration is being given.

The church-night dinners are devoted largely to the promotion of the reenlistment campaign and the encouragement of the workers who are leading in its activities. Constant publicity is given the campaign through the columns of the church paper, the *Country Club Christian*.

Various departments of the church are charged with the responsibility of making up the nucleus of the church attendance on different Sundays of the campaign, and vie with one another in manifesting their loyalty.

Two or three weeks before Easter the actual work of enlistment begins. The names of all prospects are divided among the members of a committee from the general committee. The members of this special committee are selected because of their ability to win people to Christ. The calling is all done in the evening, and every home is visited by the members of this special committee. Naturally, good results are obtained. Nearly two hundred and fifty were received into the church last Easter season.

A plan that is based upon the teachings and practices of Jesus, that is guided by the spirit of prayer and directed by a minister whose heart is warm toward the unsaved, will succeed.

Social Trends

By JAMES A. CRAIN*

Social Reconstruction in the Tennessee Valley

Every one in America has heard of the Tennessee Valley Authority, or the TVA, as it is alphabetically known. But perhaps few have grasped the fact that these letters are the symbols of an experiment in remaking the basic elements of the social order for a huge territory of more than 40,000 square miles, embracing parts of seven states in which two million people make their homes and within the sphere of whose influence are to be found four million more of our people.

I knew that the President had prevailed upon Dr. Arthur E. Morgan, president of Antioch College and engineer who conceived and built the huge flood control system of the Miami River Valley following the disastrous Dayton flood in 1913, to accept the chairmanship, and that the two other members of the commission are Dr. H. A. Morgan, former president of the University of Tennessee and an authority on soils and agriculture, and David E. Lilenthal, lawyer and former public service commissioner of Wisconsin. I had no idea of the magnitude and social importance of the experiment until an invitation to be the chief speaker at the mid-winter conference of the Alabama Christian ministers took me to Birmingham recently. Through the kindness of J. R. Jolly, pastor at Florence, Alabama, these 21 years, I was met at Decatur and taken for a visit to those projects of the TVA which center in northwestern Alabama. Our itinerary included the Wheeler Dam, named in honor of General Joe Wheeler, Confederate and Spanish-American war general, whose plantation was at Wheeler Station nearby, and Wilson Dam and power house at Muscle Shoals. It is a matter of regret that time did not permit a visit to the huge Norris Dam project near Knoxville, Tennessee, some two hundred and fifty miles to the northeast.

Main Features of the TVA

The Tennessee Valley project is so huge and so varied that it is difficult to name any one or two phases and say, "This is TVA." It is primarily an undertaking in river control. "Uncontrolled, running water means floods, destruction of soil, loss of human life," says one of the TVA illustrated pamphlets. "When a river is disciplined by human ingenuity to conform to human needs, running water is a friend to man and not a foe." In an article written for *Civil Engineering* for December, 1935, Dr. Arthur E. Morgan declares that the Tennessee Valley project is the largest completely unified effort at flood control and power development ever undertaken in this country. The completion of the system of dams now planned will give a nine-foot channel for naviga-

tion for more than 350 miles of river, putting cities like Knoxville and Chattanooga in water connection with Pittsburgh, Cincinnati and Louisville on the Ohio, with Omaha and Kansas City on the Missouri, and with Minneapolis, St. Paul, St. Louis, Memphis and New Orleans on the Mississippi. In the process production of hydroelectric power is a by-product which in the long run may prove to be even more significant than the river control features of the project. Other secondary elements in the plan are soil erosion control, reforestation, crop diversification, soil rebuilding, industrial planning, housing, rural electrification and social reeducation. A project so vast, embracing parts of seven states, naturally implies governmental ownership and operation, especially in view of the fact that navigable streams are under federal jurisdiction.

TVA as an Experiment in Social Planning

Dr. Morgan is a firm believer in the right of the government to own and operate certain facilities which may be colored with public interest. He points out that such important public functions as education, fire prevention, highway building, city water supply, irrigation, tax collecting, and soldiering were once private enterprises which have had to give way to the larger rights of the public welfare. Likewise he believes that long-range social planning is not only justifiable but is based in sound experience. (For years we have planned where and how our public schools should be located. We work out orderly plans for highway building, and our great corporations—telephone companies, power corporations, aviation and transportation systems, ship lines and banking concerns—have developed long-range planning to a high degree.) Social and economic planning is a necessary part of our national life and it is muddled thinking that decries efforts on the part of the government to do what is applauded when done by private enterprise.

To those responsible for construction, TVA is primarily a project in engineering. Likewise, to those electrical engineers who are responsible for the installation and operation of the huge 35,000 horse-power turbine generators TVA is primarily a project in power development and distribution. To men like Senator Norris and Dr. Arthur Morgan TVA is a project designed to revolutionize living over a wide area of the nation.

"What Are You Doing for People?"

This question put to Mr. George Schweppe, Texas newspaper man transplanted to TVA via New York, brought essentially the following answer: I got my answer first in soil erosion control. (One cubic mile of soil from Middle West farms goes into the Gulf of Mexico every

year. This is an irreparable loss of national wealth, not only in the loss of top soil from valuable farm lands, but in the clogging of streams, causing overflow and consequent damage to property and loss of life.) It is estimated that in the short time we have tilled this continent one fourth of the top soil has gone to waste through erosion. TVA is sending its agricultural engineers to work with county agricultural agents in erosion prevention and control.

Huge areas have been purchased by the government for reforestation to cover watersheds. Farmers will be encouraged and assisted to put other land into cover crops to stop erosion and to rebuild the soil. Fertilizers, especially phosphates, are being manufactured and sold to farmers at prices they can afford to pay.

Electric power is being developed in huge quantities and if the Supreme Court upholds the right of the government to dispose of the surplus to others than utility corporations, it will be possible for homes to be completely electrified at small cost. Base rates for residential and farm use range from 3 cents per kilowatt hour for the first 50 kilowatt hours per month to four mills per kilowatt hour for all power used above the first 400 kilowatt hours up to 1400 kilowatt hours per month. A family using 400 kilowatt hours per month would get a rate of approximately 1.6 cents per kilowatt hour and a family using as much as 1400 kilowatt hours or more per month would get a rate of 7½ mills. What this means in lifting back-breaking labor burdens from the home and the farm can be imagined.

Housing projects will serve as object lessons in the construction of new and better homes. The government is also making electrical appliances available at low cost through the FHA.

Through low cost power it is hoped to attract industries to the Valley which will enable residents of the region to earn a cash income while getting their principal subsistence from the soil. In cooperation with public schools, labor groups, churches and other institutions an approach is being made to the problem of adult education, offering courses in trades improvement, economics, politics, discussion classes, and the like. A further social value is the use of the TVA as a "yardstick" to measure production and distribution cost of electricity, fertilizer and such products. Already substantial reduction in power rates have been made as a result of TVA activities. But perhaps the most valuable contribution TVA will make to our national life will be to demonstrate that it is possible to plan our social and economic development so as to achieve desired results and that haphazard social development is neither intelligent nor effective.

*Secretary, Department of Temperance and Social Welfare, United Society.



The Christ

By C. M.



AS one studies the figures in the attractive illustrations on this page, he cannot but observe that the art presents him delineated as a Son of Bethlehem" represents a dark-skin. Recently we have been hanging on our walls the



WHY is Jesus portrayed as an Oriental by those of the West; as blond by the North? When a western artist paints Buddha he is always a Buddha. Pictures of Abraham Lincoln seen so often in the East. Jesus is an Oriental, an Occidental, light or dark.



IS it not because Jesus is timeless and racial? Each should think of him as blood brother. His own family, seeks to interpret him, not just expose a striking characteristic.



THE twentieth century finds no incongruity. The Orient sees in him the mystical, contemplative. The West hears a practical reformer shouting, "While it is day." The child responds to a kind adventurer; maturity loves him for his strength enduring and full of hope. All humanity claiming the lift of his life exclaims:

"My Jesus
I know

He is the Universal Savior.

**The accompanying panels are from the United Society, the title of the left panel follows: "Jesus said, All who drink this water I give through all eternity will be saved." The right panel is titled "Holy Prayer Before Dawn." The translation of the text is: "Jesus went into a solitary (or wild) place"*

Every Land

DOCUM

—the work of a Chinese artist—reproduced on is portrayed with oriental features. Italian European. The Ethiopian picture of the "Babe in the arms of an Abyssinian Madonna.ired, blue-eyed Christ of H. Stanley Todd.

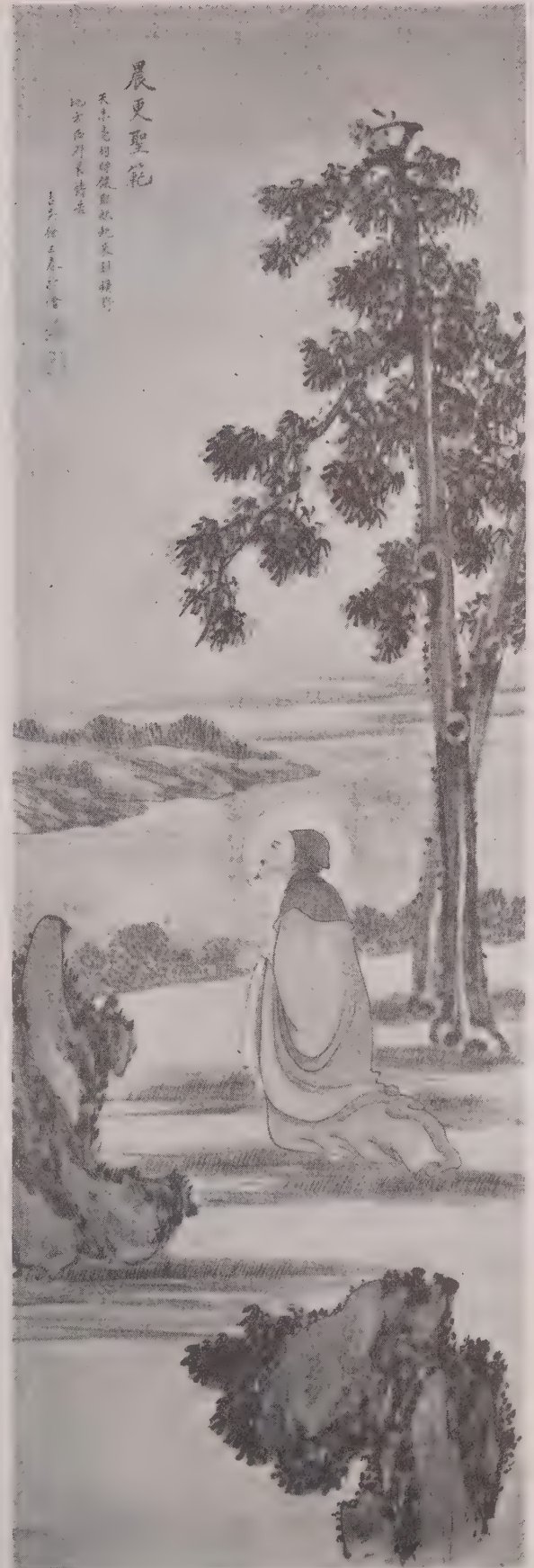
rshippers in the East and as an Occidental by d dark-skinned by the sons of Ham? When Oriental. Mohammed is ever a man of Asia. at always present a man of the West. But ding to the skin of the artist. Why?

assless and ageless; and is it not inevitable that Each artist, identifying Christ as a member of ply to present a view; to reveal his character,

n him who lived in the first century. The Christ spending long hours in solitary prayer. must work the works of him that sent me ntle friend; youth accepts the challenge of the rage; and age leans upon one infinitely patient, He is the Christ of every land. Each person

ve thee
art mine."

scrolls done in water colors. With each Alexander Paul, Oriental Secretary of the Eternal Life Spring Source." The text inly will thirst again, but whoever drinks st again." The right panel is entitled, he text is as follows: "Before daylight prayed."



Forward—With God—In India

By LETA MAY BROWN*

AFTER three years the Disciples of Christ India Mission held a convention. After three years the Mission family—those who yet remain—came together in Jubbulpore for inspiration, for cooperative planning, for deepening of those spiritual and temporal bonds that hold them in one great common cause... three years that have brought undreamed of changes; years that have brought untold suffering and sorrow; years that have brought startling challenges to their faith and have forced decisions they would not have dared to make in previous years; years that have deepened their trust in Him who is their Leader and strengthened their belief in the purpose of their great task.

When the lessened budget called for drastic changes, with great reluctance and grave doubts regarding the wisdom of cutting off this one opportunity for planning for collective action, the India Mission voted to have no convention in 1933. A similar vote was cast in 1934.

Days, weeks, nay months in advance, preparations were begun. The program committee long ago selected its speakers, chose its theme, planned its program. Our mission secretary wrote letters that caused us to dig out old reports to refresh the memory regarding actions of former meetings. The arrangement committee in Jubbulpore hunted out tents and furniture and attended to necessary repairs. The catering committee carried on copious correspondence among its various members regarding the purchasing of supplies and the planning of menus.

By November first, all delegates to the annual convention were busy getting ready... digging out bedding rolls, going over wardrobes, planning how best to leave the work for the week with the least possible slowing up of its action.

*Missionary at Damoh, India.

Following a two-day meeting of the Joint Council, composed of elected delegates from among our Indian members and the missionary members, representing each of the three areas in which our Mission has work, the convention lasted for a full week, with never a dull moment. Each day brought its inspiration and its challenge.

It was at this convention that the Mission set its stamp of approval on the Constitution of the Convention of Churches in India. It has now been passed by all those bodies whose approval was necessary. It is a document showing a high degree of statesmanship. The purpose of the Convention of Churches is to establish a strong central Indian church society, entitled to hold church property and in all ways to develop our churches in India. In the formation of this organization and in the adopting of this constitution the India Mission and churches have taken a step well worthy of imitation.

The program committee, headed by C. H. Smiley of Bilaspur, presented an inspiring program—the result of careful choosing and wise planning. Our guest speakers were Dr. F. H. Russell, secretary of the Mid-India National Christian Council, evangelistic missionary under the United Church of Canada Mission, in Central India, a field where the mass movement is strong, and J. Z. Hodge, full-time secretary for the National Christian Council of India, Burma and Ceylon, both of whom gave inspiring messages.

Members of our own Mission discussed such topics as "He That Cometh," "How Our Schools Can Go Forward," "Under the Guidance of God—Forward," "The Permanent Element in Missions," "The Part of Medical Missions in Winning Mid-India to Christ." Samuel Maqbul Masih of Bilaspur preached a sermon in Hindi on Sunday afternoon in the newly color-washed Jubbulpore Church. Mr. Masih also gave us a report of the World Convention.

We are very proud of the impression he made on our British brethren. May the Lord increase his kind.

A memorial service following the Sunday morning worship service... Encompassed about with so great a cloud of witnesses... the last of those four pioneer missionaries—Mary Graybiel. Here in Jubbulpore, the city that knew his labors—George W. Brown... There in the Jubbulpore College building where he gave of his best—W. C. MacDougall... There in the Jubbulpore Indian Church where he served his last earthly ministry—Pastor Martin Luther... There before that altar where so recently his funeral rites were read—Chester S. Terry, courageous young missionary whose life during his two years in India was an inspiration to all who knew him... these and others of our Indian brothers and sisters who have gone before us... of whom the world was not worthy... of each can be said:

He greatly loved,
He greatly lived,
And died right mightily.

So we honored our dead.

How good to eat together again... the open-air dining shed... prettily decorated... six tables seating eleven each... an extra one for the kiddies (and didn't they enjoy themselves out from under the parental eyes)... new idea, envelopes for our napkins with our names on them and "grace songs."...

That first night around the tables after dinner... the welcome to visiting delegates, new and returned missionaries... Mrs. Rambo, toastmistress... gracious, clever... provoking clever answers... Mr. and Mrs. W. B. Alexander... like Moses and Aaron... "the Lord hath given him a mouthpiece." Fay and Alice Livengood, our then latest returned from furlough at home... Miss Harrah, Miss Pope, all the others who through three years had been home and back... among our newest ones, our youngest member, Ruth Mitchell, nurse, quiet, pretty, sweet, made the best "new missionary" speech I ever heard (including my own)... our brave, beautiful, Miriam Terry, breaking our hearts with her very bravery, telling with face smiling and dimples showing, "a dream of Chet's"... Our visitors, Miss Melville of the British Disciples, Miss Cameron of the Australian Disciples, and Mr. McKelvey and Miss Frandsen of Mahoba... Dorothy Menzies, arrived second day of convention from her work in the hill school... made her "new missionary" speech the second evening...

Wednesday afternoon all convention stopped to go to meet the train on which were arriving Miss Jennie V. Fleming, Miss Myrtle Furman and Mrs. Mary Jeter Longfellow... such a welcome for the finest folk on earth... Jennie V. brought something from everybody for everybody!



Pioneer missionaries of the India Mission present at the Jubbulpore convention in 1935

Left to right (standing): Dr. Victor Rambo, son of Mr. and Mrs. W. E. Rambo; Miss Mary L. Clarke of England; Miss Stella Franklin; M. J. Shah, associated with the Mission since 1902; W. E. Gordon; Donald A. McGavran, son of Mr. and Mrs. J. G. McGavran. Sitting, left to right: Miss Zonetta Vance; Miss Mattie Burgess; Mrs. Shah; Miss Josepha Franklin; Dr. Ada McNeil Gordon; Dr. Mary Longdon.

The children's party... planned by Mrs. Terry... cunningest youngsters on the face of the earth... invited all grown-ups... clever, silly little play out on the lovely lawn, in three acts... only thing wrong, too many of our youngsters still in the hills in school.

Birthdays during convention... Ruth Mitchell... surprise after dinner, coffee, cookies, and *churwa*, and songs in the parlor... Dot Terry's... herself a tiny, precious parcel... birthday wagon drawn by junior missionaries loaded with presents in an attempt to express our love.

The last morning each person present found a gift in his napkin envelope through Mrs. Mary Jeter Longfellow, from women of her area. Thanks, ladies, I surely needed that washcloth.

Our visitors from Mahoba drove through with the Benlehrs, Miss Ford and Dr. Longdon were with Miss Frandsen... Damoh and Hatta-ites went to Jubbulpore in three cars... the Singhs of Barela in a horse tonga... the Alexanders of Kotmi got as far as the railway station at Pendra Road by ox and buffalo cart... Mungeli motored to Bilaspur... so did the Shahs of Fosterpur... and thence all came by train... third class... (there is no fourth class).

W. B. Alexander, formerly mission secretary for many years, recently returned from furlough, was elected mission secretary. This releases Dr. D. A. McGavran for work in the evangelistic field where he has shown such definite ability in leadership during the past few years... and also for literature work, and for a few months with Dr. Pickett in the Mass Movement work.



Misses Josepha and Stella Franklin, with Christian leaders, former students of theirs in Damoh

Seated: left, Pastor Khet Singh Nelson, Mungeli; right, Pastor Claudius, Bilaspur. Standing, left to right: G. Nathaniel, head master boys' school, Bilaspur; Pastor H. C. Mangalwadi, Pendra Road; Pastor Philip Sydney, Jubbulpore; Pastor Frederick Lawrence, Damoh; Albert Farid, physical training director, Mission high school, Jubbulpore; Dr. S. D. Sukhnanand, Mission Hospital, Mungeli. The last two are Christians of the second generation. Mr. Farid's father was also a student in Damoh and Dr. Sukhnanand's father was a convert of Mr. and Mrs. Gordon in Mungeli.

Recognition to retiring missionaries... Misses Josepha and Stella Franklin, Miss Mattie Burgess, and Mr. and Mrs. Shah... tribute and praise... and lovely tinsel and ribbon garlands... special after-dinner affair.

All our English-speaking Indian pastors among delegates... also representatives from the educational and medical depart-

ments from among our Indian constituency... Dr. Sukhnanand with his pretty little bride.

All business finished... all reports given... all work completed... a last hour with Him our Leader... hearts bound together in prayer... anew we dedicate our lives to Thee, O Lord... we would go forward, with God, in India.

Among the Apaches

By Hallie Lemon*

THIS new year finds me on the Jicarilla Apache Indian Reservation as a teacher in the government school. We are 680 feet high, just a few miles west of the continental divide, and surrounded by beautiful mountains covered with cedar, pine and spruce. Many of these mountains keep their white blankets all winter. The sunsets are most wonderful, with the mountains changing from white to pink and then to lavender. Our "town" population consists of the employees of the government agency, a group of missionaries, nurses, teachers and a few Indians who live close in, because of being employed at the agency. The remainder of the tribe lives out over the eighty-mile-long reservation, in huts, tents and teepees. They are well cared for by the government but because of a superstition about the spirit of dead members of the family returning to the home, they will not build permanent dwellings. They raise sheep, often hiring Mexicans to care for them. Many of them receive food on the monthly ration day. They receive free hospital care, and there are provided a field nurse,

free boarding school, sanitarium and often free meals when they come to town.

We have two passenger trains daily on our narrow gauge track—four hours to Durango, Colorado, and six hours east to Alamosa, Colorado, and 250 miles on a dirt highway to Albuquerque, to the south. We have one commercial center, which is grocery store, dry goods store, meat shop, as well as post office and notary public—convenient, except when ten or more Indians are sitting on the counter awaiting their turn ahead of one. The dry goods department caters to the Indians, offering beautiful fringed shawls (\$19.00 to \$27.00 each) and leather belts four to ten inches wide for the women. For the men and boys there are big felt hats (up to \$30), boots, spurs, belts, bright shirts and sheepskin-lined coats or blankets for cold days. Oh, yes, and the red and green yarns to tie grandfather's long braids of hair. Most of the younger ones have had their hair cut, grandmother being careful to burn all the hair so that no one could wish them ill. The rings, bracelets and earrings are procured from those who make them by hand, the metal being wrought

from Mexican coins and the sets being procured from the ancient Indian turquoise mine not far away. Some of the Indian women add white deerskin boots to their attire.

The children are kept in the boarding school of the Dutch Reform Mission during the school year. This is the first year that the government has furnished teachers for the class work. When school is out in the spring the children go home to help take care of the new-born lambs. The children are very difficult to teach because they are very self-conscious. This is true to a greater degree with the girls—they hang their heads and will scarcely read or speak above a whisper. As they speak Apache most of the time when out of the schoolroom, they do not have a good command of English. Some of them are very talented in drawing. The girls draw designs, but there is nothing the boys delight in as much as drawing horses and cowboys. Our school work is supposed to be planned largely after the "activity" program and there is no set course laid out for the teacher.

Life is busy here, for the school work is never done—and then there is some opportunity to cooperate with the church work carried on by the mission.

We three teachers have a comfortable steam-heated cottage and take our meals at a little family hotel.

*Former missionary to Mexico.

New Faces In Benevolence

TWO of the splendid Homes for the Aged maintained by our National Benevolent Association are welcoming this month new superintendents—the Emily E. Flinn Home in Marion, Indiana, and the Illinois Christian Home in Jacksonville, Illinois.

To the Emily E. Flinn Home goes Miss Glen Harter of Indianapolis, succeeding Mrs. Goldie Bennett who served the home for over two years until her death in December, notice of which was made in a recent issue of WORLD CALL. Miss Harter comes to this work with a splendid background of training and experience. She formerly lived in Marion, where she served as secretary of the First Christian Church during the pastorate of W. E. Moore. For seven years she served as secretary of the local board of supervisors of the Emily E. Flinn Home, and thus has an intimate knowledge of the institution and its problems. For the past six years she has been the secretary of the Downey Avenue Christian Church in Indianapolis, serving most of this time also as director of its young people's work. She is well and favorably known to the churches of Indiana and has a wide acquaintance in the state generally.



Miss Glen Harter

To the Home in Jacksonville goes Mrs. Laura K. Hill of Kingfisher, Oklahoma, succeeding Mrs. Gertrude J. Funk who is leaving the work after five years of

valuable service. Mrs. Funk's supervision of the home and its welfare has been markedly successful. During her term of service the Christmas offerings to the Home have more than doubled, and, as evidence of her continued interest in the ongoing of the whole benevolent program, she has made the National Benevolent Association the trustee of two funds, one a scholarship fund to be used for the education of an orphan girl and the other to apply toward a permanent endowment fund to be used for the support of an aged guest in the Illinois Christian Home. It is with deep regret that Mrs. Funk is relinquished from the work and the appreciation of a grateful brotherhood follows her. Ably qualified to take up her work and carry it forward is Mrs. Hill, who has had wide administrative experience in benevolent work. For almost nineteen years Mrs. Hill has served in an executive capacity in various institutions, first at the Masonic Home at Darlington, Oklahoma, later in the State Home at Pryor, Oklahoma, and more recently as superintendent of the Odd Fellows Home at Carmen, Oklahoma. She is a woman of unusual ability and deep consecration, and is peculiarly fitted for her new position.

New School Building in Wuhu

By Stella Tremaine*

WE ARE especially rejoicing these days over the completion of our new building for our primary school here in Wuhu. During all these years we have had our school in old buildings that were built many years ago for a Chinese residence. They were all one story and scattered all over the ground, and cut up with tiny little courts that let in very little light, and we had only a small playground fifty-three feet square for all of our 160 children.

About the time I came to China some good friend in America whose name I do not even know (but I'm sure it is written down in heaven) gave a gift which amounted to 1,200 Chinese dollars, as a beginning of a fund for a good building for our girls' school. We hoped that other gifts would come in so that we could have a fund large enough to take down all of the old buildings and put up a good three-story building large enough to house our school and women's evangelistic work, with a nice little chapel in the building and everything necessary. And it takes more room than you friends in America realize, for it is the custom in China for the teachers of a school to live in the school, just as clerks live in the store where they work, so we have to have not only schoolrooms and offices, but living quarters for the teachers and our evangelistic workers.

But no gifts came, and the depression came on and funds were cut down, and there was not only no advance and no new buildings, but a cutting down of work. In fact we combined our boys' school and girls' school, because of a shortage of funds. So we gave up hope of a big new building that would give us adequate room in bright sunny quarters with lots of windows, and a nice big playground for the children.

We got a mason who is a good worker and a member of our church to undertake to put up a building. He took the materials of the old buildings, which did not amount to much for the walls were all hollow brick walls, made of very thin bricks, and most of the wood was rotten or eaten by white ants. He took down about a third of the old buildings, and has built us a very nice little two-story building with three rooms below and three above; thirty pupils can sit in the two smallest rooms, forty in each of the middle-sized rooms and fifty in each of the two largest rooms. The offices, chapel, library, teachers' living quarters, kitchens, janitors' living place, and everything else needful is still in what remains of the old buildings.

There are plenty of big windows so there is bright light in all the classrooms instead of the semi-twilight that we used to have, especially on rainy days, and a good blackboard entirely across one end

of each room, instead of just a piece of board hung up in each room. We have a nice little porch in front of the building, five feet wide, and a red tile roof.

But best of all we have a playground nearly four times as large as it was before. This ground has had houses built on it and demolished over and over for two or three thousand years, and the soil is just full of broken bricks and tile to the depth of six or eight feet, so the playground was a problem. There was not money enough to have the top of it sifted, so the teachers took hoes and spades and dug it up and the children picked up the brick bats and put them into baskets and carried them out. They worked at this from four o'clock in the afternoon until dark for nearly two weeks. That may not seem anything special to you, but it is certainly getting away from old customs for teachers and students in China to get their hands dirty and blistered and get their entire bodies wet with sweat.

Everyone is so delighted with the new building. Many of the children have chrysanthemums in their homes, many of them raise several hundred pots of them in the little courts of their houses, and they presented pots of chrysanthemums to the school and many of the children who did not have them at home bought them, so in front of the little porch we have a regular flower show of 300 pots of lovely chrysanthemums.

On November 4 we had the dedication service. The school children and the church members were all here. We had

(Continued on page 44.)

*Missionary in Wuhu, China.

New Books on Mexico

By SAMUEL GUY INMAN*

FINALLY people in the United States are being given a real chance to look at their next-door neighbor. I am referring to the many opportunities to visit Mexico, which the travel companies, the seminars, the teachers' excursions, are so delightfully offering. Reference is here made to the increasing number of fine books being published about Mexican life. For example, three delightful travel books have just been laid on my desk. *Off to Mexico*¹—just what we would all like to do—is the title of one by the Moats family—Leone and Alice Leone—who certainly know their Mexico. A guide book is the subtitle, but one would never know it, if he has in mind the old-style affair, in small type, long lists of hotels and advice about the weather. The very cover puts one on the anxious seat; and the colored picture maps, filled with choicest information, stir one to determine that the visit must no longer be postponed. And yet even if the trip cannot be made, literally, the reading of this book will delightfully prepare for the inevitable visit, when, as and if.

THE veteran tramp, Harry Franck, has recently yielded to the temptation as tens of thousands of other Norte Americanos did this year to pursue the unique paths south of the Rio Grande, and as a result we have *Trailing Cortes Through Mexico*.² For one I am very glad Mr. Franck has done this excellent volume—for since I like to be at peace with all men, it will help me to forgive him for his *Vagabonding Down the Andes*. As a young tramp he failed to get the subtle humor, homespun philosophy and big-heartedness of the Andean citizen, so poor in modernity. But he has found it in Mexico all right—or did his wife Rachael, a delightful bit of the book's scenery, discover it for him? Well, anyway, Mr. Franck, congratulations! Here you have found the real Mexican, with his innate friendliness, his native charm, even when far removed from what we call civilization.

Only a few weeks behind the veteran tramp, came two youngsters, a little while out of staid old Princeton University, who tell of their experiences in *Mexican Odyssey*.³ One is an artist and the other is an author. They tell in a delightfully informal way of their experiences, even though they seem over-anxious to emphasize their drinking ability and seldom get below the surface of Mexican life. If the old staggers find a

little tiresome their oft-repeated Spanish phrases accompanied by translations, the tenderfoot will no doubt count it all to the good.

Quite the most delightful and the most understanding of the recent books on the Revolution is *Tempest Over Mexico*⁴ by Rosa King, an English lady. Here is one of those honest human documents from which real history is made. And happily it is written in charming style, by one who, in spite of her modesty, comes to interest us as much as do such heroes as Emiliano Zapata, General Angeles, President Huerta, the martyred Madero and other famous characters who became known to the author while conducting her famous tearoom and hotel in Cuernavaca in the midst of the most exciting days of the Revolution. Mrs. King may have lost her property, but she retained and multiplied her human sympathies, her courage, born of the righteousness of her purpose, and her real friendship for the Mexican people. Here is more real insight into the Revolution and more real explanation of why Mexican soldiers fight than can be found in many a solemn volume purporting to philosophize on this great social upheaval. Not only the Mexican people, but the friends and kinsmen of the author of this book can be thankful that such persons as she live, feel and write.

In the delightful story *Lupita*,⁵ Alberto Rembao, Mexican youth, who had his leg shot off while defending Porfirio Diaz, afterward turned liberal, later became director of Colegio Internacional in Guadalajara and then came to New York to enter the writing game, has given us the life experience of many a Mexican youthful revolutionist—maybe his own. The young heroine journeys, spiritually as well as physically, from old-fashioned Mexico to a communistic center in Harlem and then back to seething social revolt in her native land. Here are many of the cross-currents that sweep hither and yon the Mexican youth of today—and here also is the happy ending of a group of young patriots who decide that life's adventure is most worth while when it has a Christian basis.

THE press has been giving us recently a spirited contest between President Roosevelt of the White House and President Carmody of the Knights of Columbus. Subject of debate: Shall the United States tell Mexico her duty regarding Religion? The questions of oil, of debts, of land, of labor and various

others so long debated between the United States and Mexico, have gradually found bases for solution. But religion we still have with us. Who is right?

Each side of the triangle—Government, Roman Catholic and Protestant—has recently issued authoritative statements concerning its position. *Conflict Between the Civil Power and the Clergy*,⁶ by Emilio Portes Gil, an important historical and legal essay by a former Attorney General, gives the Government's viewpoint in a clear and decisive way. *Blood Drenched Altars*, by Francis Clement Kelly,⁷ is an authoritative, up-to-date book by a Roman Catholic Bishop, giving a serene, well-documented exposé of the church's interpretation of Mexican history and her reasons for refusing to accept the Government's position. *Religion in the Republic of Mexico*,⁸ by Gonzalo Baez Camargo and Kenneth G. Grubb, is a documented study of the recent revolution and its relations to the religious question, from the standpoint of Protestantism. It contains chapters on Ancient and Modern Mexico, The Achievements of the Revolution, The Religious Question, The Evangelical Movement, The Future, and includes maps and charts, giving a calendar of religious events, the number of Roman Catholic priests and Protestant workers and much other interesting information.

HAPPIER relations between the governments of the neighboring countries are illustrated in the publication by the Department of Education of the United States Government of a most delightfully written booklet of seventy-three pages on the rural schools of Mexico. In *The House of the People*,⁹ Mrs. Katherine Cook has given to all interested in one of the most remarkable educational developments in the world today, an indispensable description and enchanting explanation of how Mexico is successfully attacking her formidable problem of educating the rural masses.

¹Scribners, New York, 1935, price \$4.50.
²Stokes, New York, 1935, pp. 373, price \$3.50.

³Willett & Clark, Chicago, 1935, pp. 292, price \$2.50.

⁴Little, Brown & Co., Boston, 1935, price \$3.00.

⁵Friendship Press, New York, 1935, pp. 192, price \$1.00.

⁶Ministry of Foreign Affairs, Mexico, D. F., 1935, pp. 135, obtainable at Mexican consulates.

⁷Bruce Pub. Co., Milwaukee, pp. 502, price \$3.00.

⁸World Dominion Press, London, 1935, pp. 166, price \$2.00.

⁹Government Printing Office, Washington, 1932, pp. 73, price \$0.10.

*Secretary of the Committee on Cooperation in Latin America.

Station UCMS Broadcasting

NO ONE thing has affected our headquarters group quite so much as the word which came on January 28th, announcing the death in Sarasota, Florida, of Mrs. Julia Warren Harlan, youngest daughter of Mr. and Mrs. W. R. Warren. Mrs. Harlan, who had been visiting her parents in Sarasota, was the wife of Lewis A. Harlan, principal of Maplewood Junior High School, St. Louis, Missouri. In addition to her husband and parents, she leaves a three-year-old daughter, a sister, Mrs. Constance MacCue, Amarillo, Texas, and a brother, Edgar Warren, Washington, D. C. Mrs. Harlan was a graduate of Bethany College and spent a term in China as a member of the faculty of Ginling College, Nanking, later teaching in the Maplewood Junior High School until her marriage to Mr. Harlan. Our deepest sympathy goes out to the entire family.

Just before the close of the business day on New Year's Eve, the headquarters group of the United Society were especially thrilled when Dr. Toyohiko Kagawa squeezed a few moments from his busy schedule during the Student Volunteer Movement meetings in Indianapolis to talk to them in Graham Chapel. The kindly, keen-minded man with his simple yet compelling personality made each one ask himself if he were really being privileged to hear the world renowned Christian. C. M. Yocum, who four years ago visited Kagawa in his home at Kobe, Japan, brought Dr. Kagawa to the Missions building. In his message the Japanese leader expressed his sincere appreciation for our contribution to the work he directs in sending Miss Jessie Trout to Japan to assist him.

We congratulate the National Benevolent Association upon the selection of Bess Robbins White to have charge of publicity for the board. As editor of WORLD CALL Miss White demonstrated her ability as a writer and promoter. Just recently she has been taking some courses along social service lines which will no doubt prove an aid to her in this new work. Success to the N. B. A. and to our former colleague.

Luther C. S. Shao, who returned to China last year following several years of study in this country, writes of the birth of a daughter on December 11. He has two sons, Ming Hsin, eight years old and Ching Hsin, six years old. These boys are studying in the primary department of the middle school of which Mr. Shao is principal. Mrs. Shao teaches biology in Chung Hwa Girls' Middle School.

From H. S. Thomas, industrial supervisor at Southern Christian Institute, Edwards, Mississippi, comes the announcement of the arrival in his home of Mary Frances, January 15, weighing

six pounds and ten ounces. Mrs. Thomas is the English teacher at S. C. I. Our congratulations to the happy family.

Mr. and Mrs. Alfred Browne Sparkman of Cleveland, Mississippi, have announced the marriage of their daughter, Eloise Annette, to James Russell Arnold, Jr., on January 10, 1936. Mrs. Sparkman is secretary of woman's missionary organizations for the state of Mississippi.

Our hearts have gone out in loving sympathy to Mrs. Josephine M. Stearns, former vice-president of the United Society, in the loss of her mother, Mrs.



C. M. Yocum and Toyohiko Kagawa
at Missions Building

Lida A. Moon, January 14, 1936, in Indianapolis, at the age of ninety-one. In addition to Mrs. Stearns, Mrs. Moon leaves two sons, Dr. Virgil H. Moon of Philadelphia, and Eugene W. Moon of Tahleah, Oklahoma. Mrs. Moon was a very remarkable woman and quite a poetess, leaving hundreds of her poems, many of them having been published.

Washington, D. C., Discipleship and Columbia Heights Church in particular, sustained a great loss recently in the passing of Mrs. Sybil Harmon. (Mrs. Henry F.) For twenty-six years she served as a member of the District of Columbia board and on her twenty-fifth anniversary was presented with a purse containing a silver dollar for each year of service. For six years she served as president of the local missionary society and was an active member of the W. C. T. U.

Mrs. Harmon leaves her husband and two children, a son, Captain Ernest Harmon, crashed while night flying in a fog in 1933.

In our January issue we printed a picture of Simon Z. Rivera and his children of San Pablo, Philippine Islands, telling of his ministry of thirty years. Now word comes of the death of one daughter, Concepcion, the wife of Leoncio Morales, also minister in the Tagalog field. Mrs. Morales was thirty-three years of age.

That the girls' high school in Luchowfu, China, sets a high standard in the community is evidenced by a statement made by a merchant in a large shop in that place: "You can always tell whether a group of girls are from the Christian school or from some other school, for the latter are always loud and demanding, while the girls from the Christian school are always quiet and courteous."

Word comes from Mr. and Mrs. O. J. Goulter of Luchowfu, China, that they are expecting to leave China on June 24, stopping in Palestine and for a short time in England, where Mr. Goulter has friends and relatives. The daughters, Doris and Jean, are little Britishers, while the eldest girl, Lovena, will carry an American passport. The Goulters expect to spend next winter in New York with all the family in school. Mrs. Goulter hopes to take some special work in music and will take a course in book-keeping in order to lighten the burden of other missionaries upon her return. She says: "I am hungry for some good music. It is one of the things for which we starve, and I can scarcely wait."

The many friends of Mr. and Mrs. C. A. Burch of Nantunghow, China, will be shocked, as we were at headquarters, at news of the death, following an operation of their twenty-three-year-old daughter, Claris, in Detroit, Michigan, January 23, where she has a married sister, Mrs. Elizabeth O'Hanlon. Mrs. Ruth Fiddler of Hamtrank, Michigan, recently lost her husband in an automobile accident, while a third sister, Mrs. Barbara Carson, is in Shanghai, China. Our sincere sympathy is extended to these bereaved ones, especially to Mr. and Mrs. Burch who are laboring so devotedly in China.

Mrs. A. L. Shelton, widow of Dr. A. L. Shelton who lost his life near Batang in West China, and who has lived in California during the intervening year, is now spending some time in Honolulu.

Misses Josepha and Stella Franklin, who have spent forty-three and forty-one years, respectively, in India in mission work, are expecting to arrive in America
(Continued on page 47.)

Book Chat

(Continued from page 11.)

of the old Chartiers Presbytery from which the elder Campbell was expelled for heresy. Mr. Hanna's researches will furnish valuable addenda to the rather meager materials on Thomas Campbell. We have depended almost entirely on Alexander Campbell's life of his father, written largely from memory, when he was very old and his powers were impaired.

Books Mentioned on Page 11

THE RESURRECTION OF THE UNKNOWN SOLDIER, by Myron L. Pontius. Nashville. Cokesbury Press. 103 pp. Price \$1.00.

SETTING HIS CHURCH IN ORDER, by Charles F. Hutslar. Privately printed. 203 pp.

THOMAS CAMPBELL, Seceder and Christian Union Advocate, by William Herbert Hanna. Cincinnati. The Standard Press. 222 pp. Price \$1.50.

THE GREAT EVANGEL, by Lynn Harold Hough. Nashville. Cokesbury Press. 167 pp. Price \$1.50.

THE RENEWING GOSPEL, by Walter Russell Bowie. New York. Scribner's Sons. 296 pp. Price \$2.00.

THE WAY, THE TRUTH AND THE LIFE, by Henry M. Edmonds. Nashville. Cokesbury Press. 250 pp. Price \$1.50.

THE PSYCHOLOGY OF CHRISTIAN PERSONALITY, by Ernest Ligon. New York. The Macmillan Co. Price \$3.00.

RELIGION AND THE CHURCH TOMORROW, edited by Fred B. Wyand. Nashville. Cokesbury Press. 222 pp. Price \$2.00.

ERASMUS OF ROTTERDAM, by Stefan Zweig. New York. The Viking Press. 247 pp. Price \$2.50.

VENTURES IN DRAMATICS. By Hulda Niebuhr, Scribners. Price \$1.75

Ventures in Dramatics is a good book for the same reason that a cooking-school recipe is a good recipe: it's tested! Each one of the brief chapters comprising its two hundred and twenty-two pages is the actual record of some dramatic presentation by adolescent Sunday school goers—its occasion, its composing, memorable difficulties of its production and its ultimate success.

Moreover, each chapter contains a complete script of the production. For example, in one of her most entertaining accounts the author describes a class of thirteen-year-old boys objecting to the prescribed Bible study, calling it "kid stuff." When their teacher introduces them to a rousing study of David they finally become so attracted that they build a drama around their favorite incident from his life. Their playlet follows, a two-scene sketch called "David and His Three Mighty Men," very boyish, quite exciting, and no less educational because it savors as much of Robin Hood as of the early Hebrews.

The book's emphasis is educational, not technical, yet each venture qualifies as an authentic drama in that it is performed before an audience and in a limited playing space—the church chancel. The author stresses student-written compositions, ade-

quate rehearsals, simplicity of costume and setting, and a spirit of group cooperation.

One factor in making this a successful book is our feeling that Miss Niebuhr knows both her dramatics and her boys and girls. Although this might have been a more useful reference book had she made each chapter illustrate a definite principle, the case-history method quite justifies her title, *Ventures in Dramatics*, and makes her book one which should be helpful to any religious or secular worker with adolescents.

ALLEAN LEMMON.

THE CHINESE: THEIR HISTORY AND CULTURE. Second edition revised, two volumes in one. By Kenneth Scott Latourette. Published by the Macmillan Company, New York. Price \$5.00.

Many books have been written on China by Westerners of all shades of scholarship but it is almost impossible for a citizen of one country to write a history and an interpretation of the culture of another people. An exception was Viscount Bryce's *The American Commonwealth* which has been considered an authority on the government and history of the United States. Dr. Latourette has done for his readers in his volume on China what Viscount Bryce did in *The American Commonwealth*.

Chinese educationists and economists who frequently rebel against misrepresentations which have been made of their country and people welcome this volume which is written by a scholar who knows China and who is sympathetic with their culture and ideals.

The author states his objectives in the following words: "Not since the last revision of Samuel Wells Williams' *The Middle Kingdom* made in 1883 have we had in a European language a satisfactory, large, comprehensive book on China and the Chinese.... The need exists consequently for a work which will endeavor to picture afresh the Chinese, their history and civilization, bringing into its composition all our knowledge concerning them both old and new."

It is the consensus of opinion among scholars that the author has accomplished his purpose. Beginning with early myths he traces the civilization of the Chinese through all the dynasties and beginning days of the republic to the complex political and economical problem of 1933.

A glance at some of the subjects treated gives an idea of the comprehensiveness of this book. The theater, music, art, agriculture, festivals, folk-customs, family life and religion. The author's treatment of the drastic economic changes and the impact of western materialism upon a medieval culture is the sanest one this reviewer has seen in the English language.

The last paragraph reveals the optimistic spirit of the author: "The world should not lose faith in China if the process requires centuries. Many of us who have known and loved the Chinese have a hopeful confidence in the ultimate results and base it upon what we know of Chinese history and of individual Chinese of today."

ALEXANDER PAUL.

I DISCOVER THE ORIENT. By Dr. Fletcher S. Brockman, Harper & Brothers, New York. Price \$2.00.

ONE cannot think of anyone better prepared to interpret the many changes which have taken place in China during the past thirty-seven years, than the author of this fascinatingly written narrative. It is free from theological and philosophical discussions. It is not theoretical but practical.

Dr. Brockman, his wife and baby arrived in China in October, 1898. Even then China was seething with unrest. The Young Emperor, who had begun reforms which would have enabled China to make adjustments in a peaceful way, had been made a prisoner by the Empress Dowager only two months before the author arrived in Shanghai. There is no more important era in the history of the Celestial Empire than that dating from 1898 to 1935.

Dr. Brockman was sent to China to establish the Young Men's Christian Association. Like practically all other missionaries of that era, he went prejudiced against all native religions and customs. In 1898 the Christian religion was imperialistic, the Western churches backed their countries in their endeavor to conquer the Orient and bring it into subjection to the West. The author saw no inconsistency in this attitude. Fortunately for him, from the beginning of his work he was thrown with the literati and progressive thinkers. In his studies he was soon compelled to see the good in Buddhism and Confucianism and in the family system which had kept China intact for two thousand years. Intelligent student that he was, he began to question his preconceived notions as to God, and the truth which he found in these great religions and in this Oriental culture. From this point he was compelled to depart from the then orthodox position of most missionaries and to work for the conserving of the truth he found in those systems and to build his Christian program upon them, rather than to destroy them. He covers the whole field of reform in religion, politics and culture from the year 1898 to the present.

In this small volume the author gives us the history of his own Christian development and the growth of the Christian ethic in China. He introduces us to great statesmen, good and bad, the outstanding scholars and philosophers. Thirty years before certain recommendations made by the laymen in the now famous book, *Rethinking Missions*, he had begun to put them into practice.

One who has known the author since his arrival in China and worked with him, can recommend without qualification this fascinating record of the history of modern China and the growth of the author's soul both Godward and to humanity. Few men have exerted a greater influence on the China of the 20th century than has this man and no one has been more beloved by the Chinese thinking class.

ALEXANDER PAUL.

Colleges Enter New Semester

Student Work

Miss Lura Aspinwall, National Director

ROY G. ROSS and Miss Lura Aspinwall were guests of the Campbell Club at Yale Divinity School on January 17, and Miss Aspinwall spent the 18th at Hartford Theological Seminary.

National Student Work will conduct a somewhat intensive visitation of student centers during the month of March. It is planned to touch seventy-five student centers. A dozen national leaders, accompanied in some instances by local leaders, will visit the campuses of Disciple colleges, state institutions and seminaries. Through this means students will have an opportunity to become better acquainted with church leaders, to face with them the demands of the hour for Christians, and to confer regarding personal problems.

Meetings of the Council of Church Boards of Education, in which the Disciple Department of Higher Education is represented, and the Association of American Colleges, of which Disciple colleges are members, were held in New York City, January 14-17. President Kenneth I. Brown of Hiram College; President J. W. Putnam, Butler University; President J. T. T. Hundley, Lynchburg College; Associate President R. B. Montgomery; President Wilbur Cramblet, Bethany College; Dean J. C. Todd, Indiana School of Religion; and Roy G. Ross and Miss Lura Aspinwall of the Division of Education were in attendance.

Percy Kohl is making a good beginning in work with students at the University of West Virginia where eighty-five Disciple students are in attendance. Mr. Kohl has been pastor of the Morgantown church for less than a year.

Drake University Des Moines, Iowa

Daniel E. McGugin, athletic director of Vanderbilt University and long known as the "dean" of Southern football coaches, died unexpectedly at his home in Nashville, Tennessee, on January 19, of a heart attack.

In the passing of Dan McGugin, Drake University lost one of its most illustrious alumni. Mr. McGugin was not only a famous football player, first at Drake University and later at the University of Michigan where he was a guard on the famous "point-a-minute" Wolverine eleven of 1901, but he was famous as a coach and as a builder of men. For more than two decades he served as athletic coach at Vanderbilt University and for thirty-one years had been coach of the football team of that institution. He began coaching football in 1901 and continued throughout the season of 1934, at which time he resigned as coach but continued as athletic director.

"Smiling Dan," as he was generally known to his friends, was a man of out-

standing character and influence for good. He was a faithful member of the Vine Street Christian Church, Nashville, Tennessee.

Faculty committees have been appointed to aid in Drake promotion. E. C. Lytton, who is Drake's business manager, has requested each dean to choose a committee to assist him in promotion work, and to help the administration get the faculty viewpoint on university affairs. This is a fine move, and will assist not only the administration but the faculty as well to become more intimately acquainted with the administrative and promotional problems of the institution.

A string quartette from the College of Fine Arts, with a vocalist, will make a tour of western Iowa and eastern Nebraska very soon.

More than fifty high schools will participate in the fourteenth annual David I. Cahill debate tournament to be held at the Drake lounge on March 5, 6, 7. The high school debate question for this year is, RESOLVED: That the several states should enact legislation providing for a system of complete medical service available to all citizens at public expense.

This will bring many high school students to the Drake campus where they will become better acquainted with the institution.

Atlantic Christian College Wilson, North Carolina

Dr. Herbert L. Willett, noted theologian, has been secured to deliver the commencement address in May at Atlantic Christian College. Dr. Willett is prominent in his field and is quite gifted as an orator.

Professor F. F. Grim of the education department of the college has organized a group composed of students and members of the faculty which meets every Friday night for the purpose of studying "Consumers' Cooperatives."

Claud Nelson, international traveler and lecturer, and Southern secretary of the Fellowship of Reconciliation, was at Atlantic Christian College on January 15 where he spoke in the auditorium before various student groups, and in the evening when he showed a film of Soviet Russia.

The annual eastern North Carolina High School Boys' Basketball Tournament will be conducted at Atlantic Christian College on February 27, 28, and 29. Approximately thirty teams will participate in the tournament.

Bethany College Bethany, West Virginia

Preliminary announcements regarding Education Day on Thursday, April 16, were made by President Cramblet recently. Education Day is intended for all the teachers and school officers of the Ohio Valley but especially is it intended to give emphasis to the field of education for our own students. Professor P. L. Cox, of New York University, and Professor P. M.

Symonds, of Columbia University, will be on the program. Education Day at Bethany College has been one of the notable features in the annual schedule for the past few years.

Miss Lura Aspinwall, national director of Student Work, was a recent visitor on the Bethany campus where she spoke to the Y. W. C. A. group on "A Growing Knowledge of God," and discussed programs and plans with the College Women's Church Council and the Student Board of Deacons.

A poem entitled "The Dead March By," which was written by Professor Calkins, was published in the last issue of the *New Mexico University Quarterly*. Professor Calkins is an alumnus of New Mexico University, and served as a member of the faculty there last summer. Several of his poems have been published in various journals.

Miss Esther Wiles, a junior non-sorority, was chosen by the faculty to represent Bethany students at a peace conference sponsored by the American Association of University Women in Washington, D. C., from January 21 to 25.

Eureka College Eureka, Illinois

Eureka College was well represented at the Student Volunteer Convention in Indianapolis during the Christmas holidays. Truman Schertz, Robert Pottenger, John Hallock, Lee Davis, George Bartlett, Lois Marie Hurt, Virginia Harrod and John Booth were the students who attended from Eureka. Professor and Mrs. Aylsworth were present also. The chapel program on January 9th was a report of this very important meeting.

J. H. Eichelberger, lecturer for the League of Nations Association, spent a day in Eureka recently before the student forum and the American Association of University Women at a joint meeting in Lida's Wood parlors. He was also the speaker at a Sunday evening service at the Christian church.

Dr. Albert Palmer, president of the Chicago Theological Seminary, brought an inspiring message to the students in a chapel session in January. Dr. Palmer used as his topic "Tomorrow's World" and succeeded in presenting a very challenging task to the students.

It is always a delightful experience for a college to have one of its own alumni return to the campus after having been successful in his chosen work. Eureka experienced that satisfaction when Gari Shelton, pianist, who took his piano diploma at Eureka in 1923, returned to the campus for a concert. After leaving Eureka, Gari studied with Ernest Hutchinson in New York and Arthur Schnabel in Germany. Eureka was delighted with the program. Mr. Shelton is a son of W. P. Shelton, manager of The Christian Board of Publication.

Phillips University Enid, Oklahoma

Word has been received that George Edwin Osborn, pastor elect of the University Place Christian Church, Enid, Oklahoma, received on December 20, the degree of Doctor of Philosophy from the University of Edinburgh, Scotland. Mr. Osborn will also be connected with the College of the Bible in Phillips during the coming school year.

Dr. Ralph W. Nelson, professor in the Department of Philosophy of Religion, recently read a paper on Philosophy before the Southwestern Philosophical Association, Dallas, Texas. Professor Nelson was elected president of the association for the coming year.

A Bureau of Public Relations has been established in Phillips University. This is an advanced step in a number of universities throughout the country. It gives permanency to the financial extension of the institution organizing it, instead of the spasmodic campaigns, crusades or drives. It is doing its first work locally in Enid.

Dr. Charles D. Hahn, of Phillips University's College of Fine Arts, has been appointed by Dr. Nikolai Sokoloff, national director of the Federal Music project, as a member of the Oklahoma State Board of Advisers to the Federal Music project of the state. The honor is merited and the service will certainly be acceptable.

Texas Christian University Fort Worth, Texas

Harry Roberts, junior in Texas Christian University, has been appointed chairman of the annual meeting of the National Student Federation of America, to be held in Dallas next December.

With only \$15 to his name, and no sign of a job, Roberts traveled 800 miles in 1933 from his home on a farm in Kentucky to enter T. C. U. He attended classes four months before he found a job running an elevator in the Medical Arts Building here.

"It was a case of have to," Roberts says. "I had almost forgotten how to eat anything except soup!"

The same determination and daring have marked Roberts' progress in school. He is an honor student, president of the T. C. U. debaters, and a member of the Student Council.

After graduating here, he plans to attend law school and hopes to get into the diplomatic service.

An edition of two of the tales of Gustave Flaubert, edited by Dr. Josiah Combs, head of the modern language department, has just been published by the Macmillan Company. The tales are *Saint Julian* and *The Simple Hart*.

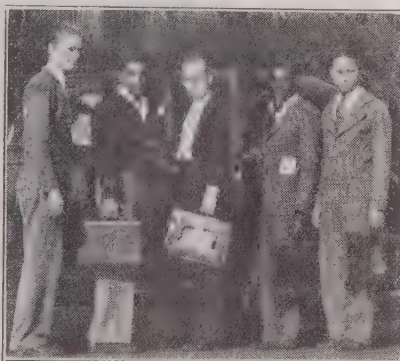
All but twelve of the 136 students who were graduated from T. C. U. in 1935 have positions or are continuing their education, a survey made by *The Skiff*, student newspaper, shows.

Seven of the class could not be located; five are unemployed. The remaining 124 are working or still in school, chiefly studying medicine or law.

Don Gillis, instructor in music, now directs both bands which he joined in 1931, his freshman year in college. Following his graduation last spring, he was appointed director of the Horned Frog Band, in which he served four years as first trombone, and as student assistant director during his junior and senior years. Recently Governor James Allred appointed Gillis director of the 111th Medical Regiment Band in Fort Worth, with the rank of warrant officer.

Members of the Men's Glee Club are making plans for an all-day "Centennial Tour" to south and east Texas. The tour will probably be made during April. Thirty members of the club will make the trip.

A "Centennial Edition" of poems by Texas Christian University students will be published about April 1, under the auspices of the Poetry Society of the school. The volume will contain the best of student poetry since the founding of the university in 1873.



Gospel Team, Chapman College

Chapman College Los Angeles, California

Chapman College gospel teams this school year are enjoying a great chance to serve Southern California churches. There are now six teams in the field, one of which is an interracial group. Each team has chosen a theme—two examples being: "Living the Love of Christ," and "Living Triumphant," but they will fit their programs of devotions, special music and talks to any subject that the local church may desire. During the month of January a dramatic team with a one-act play on stewardship was available to churches.

Drury College of the Bible Springfield, Missouri

The library of F. L. Davis, who recently died at Republic, has been given to the college. Mr. Davis had a long-standing interest in the School of the Bible at Drury. Two of his sons were graduated from Drury. The books are much appreciated and the influence of Mr. Davis, through them, will continue in the college.

One of the most satisfactory features of college life is the Tuesday chapel. This meeting of the students is for worship and religious inspiration. The college choir and the organ contribute much to

this service. Usually President Nadal gives a brief talk. Another meeting of students and faculty is held on Thursday of each week in which all announcements and matters pertaining to the student body are taken care of.

This is written as the second semester ends. One hundred fifty young people have spent half of the college year with the Bible and religion before them continually. If this kind of influence in all of our church colleges could be summed up we would have a vivid picture of what our church colleges mean for the future.

Christian College Columbia, Missouri

Dr. Eugene S. Briggs, president of Christian College, was formally installed by Frank Harris, president of the board of trustees and lieutenant governor of Missouri, in an inauguration ceremony held February 18 and 19.

Dr. E. S. Evenden, of the department of education of Columbia University, who was Dr. Briggs's adviser when he was a candidate for the Doctor's degree at Columbia University, made one of the principal addresses. Other speakers included representatives from the Missouri College Association, the National Board of Education of the Christian Church and the University of Missouri. Dr. Briggs received his M.A. degree from the University of Missouri, and his Ph.D. degree from Columbia University.

Bible College of Missouri Columbia, Missouri

There is observed annually at Columbia, Missouri, what is known as Religious Emphasis Week. This program is under the auspices of the University of Missouri, the Bible College of Missouri, the Students' Religious Council, Stephens College, and Christian College. This year the program was held on January 26-31 inclusive. The speakers for this year were—Edward Scribner Ames, dean of Disciples Divinity House, University of Chicago; Charles Whitney Gilkey, professor of preaching, University of Chicago Divinity School, and dean of the Chapel, University of Chicago; Jay William Hudson, professor of Philosophy, University of Missouri; Toyohiko Kagawa, Japanese statesman, social worker, author and Christian leader; William Scarlett, bishop of Missouri, Protestant Episcopal Church; and Sydney Bruce Snow, president, Meadville Theological School, Chicago, American Unitarian Association lecturer.

Lynchburg College Lynchburg, Virginia

Enrollment for the winter quarter which began on January 3, at Lynchburg College, showed a slight decrease as compared with registration in September. Of the 244 students in attendance during the fall quarter, 234 returned. Of this number 40 seniors registered, 36 juniors, 57 sophomores, 91 freshmen and 10 special students. The junior class of this quarter is one of the smallest in the history of the school.

(Continued on page 45.)

America Calls!

Easter Pageant for a Church School or Evening Worship Service

By HAZEL HARKER

CHARACTERS:

America—a young woman in a white robe and Goddess of Liberty cap or sash of red, white and blue

The Church—a young man in choir robe or black suit

Minister and Doctor—young men in modern clothes typical of their professions

Teacher and Religious Education Worker—young women in appropriate modern dress.

Indian, Negro, Mountaineer, French Acadian, European Immigrant, Japanese and Mexican Children—boys and girls in clothing characteristic of their group

America and the Church come to the center of the platform

America: Is every nation as troubled as ours, I wonder? On every hand I hear loud clamoring. See, they are coming now to bring me their problems.

Indian children enter from the right

Boy: Do you forget our ancestors were the first Americans?

Girl: We are the only real Americans—but what chance have we?

Boy: Our forefathers lost their land—their chance to work—they lost most everything.

Girl: Reservations are too far from schools. Have you forgotten your Indian children?

The Church: America, the church stands equally condemned with you. We have done very little for these first Americans.

Enter Negro children from the left (Be sure to borrow Negroes for these parts)

Boy: Our ancestors were brought to you as slaves but they helped to make you great, America.

Girl: Many years ago the slaves were freed, but still many of our people are so poor and have so little chance!

America: We are ashamed to think of all the injustices we have heaped upon the Negroes in our land. You, O Church, have tried sometimes to give a few the chance they need. But it is not enough. We must do more.

Enter mountain children from the right

Boy: Your children back in the mountains live a lonely life. We want what other children have.

Girl: We hardly have enough to eat—or clothes—or warmth or fun!

Boy: The schools are too far away for most of us to go.

Girl: We need someone to help us find a way to make our lives good and beautiful. We need your help.

America: Poor mountain children, you have been so overlooked that I bow in shame. Perhaps, O Church, you can lead the way to better things.

Enter French Acadian children from the left

Boy: Our forefathers, the French Acadians, were brought unwillingly to your land. They feared and hated their new neighbors and so they lived to themselves.

Girl: Our people are so very poor. We need so many things. We need someone to teach us how to be Christian Americans.

The Church: Among these people, O America, we have already made a beginning. But it has been slow and we have done so little.

Enter European immigrant children from the right

Boy: O America, our grandparents came past the Goddess of Liberty with hopes for happy days in your land. But many never found them.

Girl: Because they did not know your language or your ways they suffered many hardships.

Boy: They could not earn enough to have good homes or send their children long to school.

Girl: Many did not find the Christian friends they hoped to find.

America: Poor people from the lands across the sea! They came, seeking a chance to make good homes for their children—to give them the best in life. We did not help them as we should have. We must do better by their children than we did by them.

Enter Japanese children from the left

Boy: Fifty years ago you sent to Japan for farmers and for gardeners. Many came and made the waste places in your land to bloom.

Girl: Our parents were so busy they found no time to learn your ways. But we, their American-born children, ask a chance to become one with you.

The Church: America, we have tried in centers here and there, to help these new Americans. But we have not done all we could.

Enter Mexican children from the right

Boy: Thousands of our people have come to your land to escape revolution and to make homes for their children. But have not found the best in your life, America.

America: What you say, O child from Mexico, is all too true. We have not always given a fair chance to newcomers, I know. O Church, I need your help in meeting all these problems. What can you offer?

The Church: For years there have been some in our churches who saw these needs and tried to meet them. I have these helpers.

Enter the Minister, Teacher, Doctor and Religious Education Worker who stand two on each side of America and the Church, back of the children.

Teacher: In schools supported by our church we try to train children from groups like this to help themselves and their people.

Doctor: In clinics which are a part of institutions supported by our church we try to make them well and teach them rules of health.

Religious Education Worker: Through kindergartens, children's clubs, recreation centers, parents' clubs, calls in the homes, and in many other ways, we try to make Christianity real to them.

Minister: As preachers of the Word, in the name of the church we bring the Gospel Message to these people in their own language in a way to help them meet their everyday needs.

The Church: But, as you know, America, we have not yet helped many in any of these groups. The work of these helpers whom we call home missionaries could be multiplied many times had we greater resources at our command.

America: O men and women, young and old, and all the children, too, in all the churches of America, I would that you might hear my voice! America calls you to help care for these, her children! Will you not give increased support to your servants in the work of Home Missions?

The Church: What time more fitting than Easter to hear this call! It was after his resurrection that our Lord said to his disciples, "Ye shall be my witnesses beginning at Jerusalem." From coast to coast, from the northern to the southern boundaries of our land, lie untold opportunities—our Jerusalem!

It was not for us alone but for such as these, also, that He arose! Will you not help us share the good news with them?

Women and World Highways

Adventurous Women

By SARA COX KECKLEY

WHEN Frances Willard was teaching in a Pittsburgh seminary one of her friends said to her, "Frank, you have the hungriest soul I ever saw in a human being. It will never be satisfied."

"I shall never be satisfied until I have entered every open door, and I shall not go in alone," she replied.

Frances Willard did enter many doors, and a host of women accompanied her. After serving as dean of the Women's College of Northwestern University for many years, she resigned this position and devoted her full time to the Woman's Christian Temperance Union. Deeming the ballot a protection to women from the miseries caused by drink, she lectured extensively in behalf of woman suffrage.

Of all reformers who have endeavored to rid the world of the evils of the liquor traffic there is none more revered than Frances Willard. For ten years she averaged a meeting a day, for she was determined to plant in every town of the United States a branch union through which women could unite for temperance.

In 1899, the year following the death of Frances Willard, spectacular Carry Nation began her work as a temperance agitator. Believing that she was divinely appointed to destroy the saloon, she did succeed by denunciation and public prayer in closing several illicit barrooms. Later she proceeded to the destruction of property in saloons. Her favorite weapon was a hatchet, and she referred to her exploits as "hatchetings" or "hatchetations." She lectured all over the United States, and went to Europe to spread her propaganda.

Ann Hazeltine Judson was a very different type of woman from Carry Nation, although she had the same courage to do the unusual when she believed the world's needs demanded such action. Reared in the modesty and strict culture of a Puritan home in New England, she believed that the gospel was the "power of God unto salvation," and therefore, in 1812, when only twenty-one years old, dared to sail with her young husband, Adoniram Judson, to distant India. During the storms of the perilous voyage she lost her baby prematurely and almost lost her own life. But, strong of heart, she was determined to stand by her husband in his noble work of saving lost souls in India from the horrors of a dreaded hell. She joyfully worked among the girls and women and founded a girls' school at Amherst.

These women made noble contributions to world betterment. In the light of their life visions they were adventurers as truly as were Ulysses' mariners, whom Tennyson described as

"... heroic hearts, . . . strong in will
To strive, to seek, to find, and not to yield."

They saw great needs and courageously gave their lives to meet these needs. So much did they believe in their ideals that they dared to clash with the accepted customs of their social order and to venture forth in deeds of daring. They were revolutionists.

Have you likewise a vision? There are many tremendous tasks yet unfinished. There will always be great tasks to be done by great souls.

But if we too would be pioneers or revolutionists must we

wield hatchets, sign pledge cards, march in parades or preach the gospel to the heathen? No. The world about us has changed. Shall we then use the same methods which were effective before the change? No.

The essence of the success of these leaders was that they used methods appropriate to the times in which they lived. Agitation produced results in the days of Frances Willard and Carry Nation. For a woman to speak to a crowd of people in a public square was a sensation. But now every day many women speak over radio to millions of people and we think nothing of it.

Legislation resulting from agitation seemed for a time the achievement of long-sought goals. The eighteenth amendment prohibited the manufacture and sale of intoxicating liquors and the nineteenth amendment granted woman's suffrage. But neither of these brought the Utopia anticipated. Women of principles did not take advantage of their voting privilege, and almost before we knew it the eighteenth amendment was repealed.

Many people maintain that we should begin where Frances Willard and Carry Nation began, and reenact the whole drama. But I venture to say there is a method better suited to the conditions of our day. Where are the courageous men and women who will rise to the occasion and cope intelligently with the problems of this changing world?

Real Christians of today believe in the power of Jesus Christ as completely as did Ann Judson. But dare we have our missionaries use the same methods which she employed? No. Our modern missionaries are learning that the people of every race have a culture the best of which should be retained. So, instead of teaching them to discard everything which has been a part of their lives, our missionaries are sharing the Christ with these folk and encouraging them to practice his principles in the ways which are most meaningful to them. Our missionaries' lives are in turn wonderfully enriched by the good they receive from these people of other nations. They are interested not so much in saving heathen from hell as in saving men for the abundant life which Jesus came to share. They minister not only with preaching and teaching, but in every avenue of life—through hospitals, agriculture and industry. Who knows what new methods adventurous missionaries may yet adopt?

It was my privilege last summer to make a memorial visit to Hull House. The loving spirit of Jane Addams seemed to pervade the big home. She had given to those in need her very all—wealth, time, talents, and a radiant Christian personality. The Christian neighborliness of Hull House has not only brought happiness to thousands of immigrant Americans in Chicago, but it has also inspired great souls all over the world to extend a neighborly hand to the lonely. Indeed social settlements are now found in practically every city.

We shall continue to do this type of work. To us it still seems vital. But will it be adequate to meet the needs of a new day? Already we are feeling the need, not only of helping the underprivileged, but also of broadening the view of the financially favored classes.

(Continued on page 43.)

Mrs. Sara Cox Keckley is a graduate of Ward Belmont Junior College, Nashville, Tennessee. She received her B.A. degree at Vanderbilt University in 1926 and studied law at Yale University. She was admitted to the bar in Kentucky in 1929 and in Ohio in 1933. Married to Paul J. Keckley, now pastor of the church in Girard, Ohio, in 1929, she says, "My heart and soul are now in the happy work of being a preacher's wife."

Programs for Adult Organizations

For the Leader of the April Program

Theme for the Year: Seeking Living Treasure

Topic for April: *Cosmopolitan Argentina*.

HOW rapidly time does slip away when one is engaged in pleasing and profitable pursuits! We are devoting six months to the seeking for living treasure among our next-door neighbors. We spent a most delightful afternoon with next-door neighbor Mexico and came away wishing we had known her all these years instead of passing her with a curt nod and dubbing her foreign and queer. Then we called on our neighbor Puerto Rico—we ought to have made friends with her long ago as she is a relative, one of Uncle Sam's children, you know. We liked her too. For our next afternoon visit we are going to get acquainted with that cosmopolitan Argentina family. They live farther away but they are neighbors and very interesting and worth knowing. I am told that this family is made up of many nationalities and types of people but that the family feeling is very strong.

Sailing down to Argentina, eighteen days of it, brings us to Buenos Aires, port of entrance and capital city. Ask yourself and your group question number one under "For Personal Preparation" in the Year Book of Programs, page 17. We will readily see why the program is entitled "Cosmopolitan Argentina." It might be interesting to see what response you get to question number two also.

The devotional theme, "Finding the Fragments," is developed on page 38 of this magazine. You will find it a helpful study and in keeping with the devotional theme of the year, "Seek and ye shall find."

Four leaflets in the program packet deal with Argentina. This set of leaflets may be purchased for ten cents in case you do not have the program packet. *Argentina and the Argentines* is a good introductory study of the subject. Your map of Latin-America and some pictures will be helpful in developing this "first number on the program." One person or several may be assigned to this theme. Two people might handle it as a dialogue, Mrs. United States calls on her neighbor, Mrs. Argentina. A clever conversation might easily be worked out, as the two women get acquainted. *The Disciples of Christ in Argentina* is a splendid study of the work our own church carries on in that land. The sketches of Miss Lozada and Mr. Sarli, from the *Biography Set, Series Three*, might be briefly given in connection with this phase of the program. *Colegio Ward* tells the story of the splendid school in

which we have part. *Following Christ in Argentina* is the story of two young men in whose training we have shared.

You will notice that most of this material on Argentina was prepared by our own missionaries, the S. S. McWilliams and the Normal B. Wards.

In addition to these four leaflets the program packet has one other leaflet for you, one of those Appreciation leaflets. These leaflets are considered a series that brings to us each month some phase of Latin America's cultural life. You might choose the one entitled *With Brush and Chisel* as the first part of it deals with Argentina and it was written by one of our former missionaries to Argentina, Ina Lee Foster.

You will want to use the *Biography Set, Series Three*. Sketches of all the missionaries and of three of the nationals are included. And these sketches not only acquaint you with the workers but they also bring a clear picture of the work. They were written by one of our missionaries, Mrs. S. S. McWilliams. Price, twenty-five cents.

Have you noticed and used the articles and pictures provided in WORLD CALL? January gave four pages to special materials and there is an article by Mr. Inman also. February gave us an article by Mr. Camargo of Mexico. The cover page of this issue is the picture of a maiden from south of the Rio Grande. There is a delightful article by Mr. Inman also on books. Look carefully through all the issues of 1935 and 1936 for pictures, articles and other items.

The story of the Christ of the Andes might well be told in this program. See the picture of this statue in February WORLD CALL. A larger picture of it also a poem are in the Latin-American Packet. You will find the story of the statue in many places. It is given in *Building the Americas*, by Haskin. Special price for this book is twenty-five cents in paper, fifty cents in cloth.

Latin-American Backgrounds, by Hulbert has a splendid chapter on Argentina; *That Other America*, by Mackey; *Women Under the Southern Cross*, by Miller; and other books devote much space to this country and are well worth reading. Do not forget the material found in the October, 1935, special Latin-American issue of the *Missionary Review of the World*.

There are dramatizations too. See the Latin-American Packet.

What shall we recommend as reading books? The *Biography Set, Series Three*, by all means. All of the books men-

tioned above, the entire list given on page eight of the Missionary Reading List, and all those described by Mr. Inman in his article in this magazine.

If you like opinion tests there are several in *Understanding Latin-America*, the leader's helps for adult class groups!

The Pan American Union, Washington, D. C., has pamphlets on Argentina and Buenos Aires, five cents each.

May your visit to neighbor Argentina be a time of delight and profit. Eighteen days distant by ocean steamer from New York will not seem far away after we have given an hour of careful study to the land and its people.

For Your Fellowship Hour

February WORLD CALL carries two pages of helps for Latin-American entertaining. This appears also in the special packet. *Fun and Festival in Latin-America* has splendid help for you too. You will find in it the legend of the guitar which comes from Argentina. The legend is also given in one of the Appreciation leaflets, *The Songs They Sing*. Some Latin-American music might well be used. From these sources you will find also suggestions on what to serve for refreshments, decorations, etc. The suggestion for the month under "Reaching Outward" would make a lovely fellowship period. See page 17 in the Year Book of Programs. This would be especially fine if your guest might be a woman from South America.

Latin-American Packet

If you have not ordered your packet, send for it at once. It will give you so much help in the present study of Latin America not only in your missionary society but in other church groups. Send ten cents to cover postage.

Of Interest to You

April 14 is Pan American Day. The Pan American Union has materials available for the observing of this day.

May 25 is Argentina's Independence Day.

Buenos Aires is the largest city in South America and tenth largest city in the world. Population 2,214,700. First settled, 1535. Permanent settlement, 1580.

Argentina is one-third the size of the United States. Its population is 11,846,655. (The state of New York numbers 12,588,066.)

—EDITH EBERLE.

Programs for Young People

This page contains missionary program suggestions for Young People (18-24) and Seniors (15-17) in the first two columns, and Intermediates (12-14) in the third column. These suggestions are based on material in packets of six missionary programs each for Circles, Senior Triangle Clubs, Christian Endeavor Societies, etc., and on missionary units of twelve programs each for Intermediate Triangle Clubs, mission study classes and church schools of missions.

—Rose Wright.

The Crossroads of the Continents

PUERTO RICO is in a strategic position between North and South America where two cultures meet. This fact suggests a poster for advertising your April meeting on Puerto Rico. Make a large "Stop—Look—Listen" sign on the left-hand side of a cardboard. To the right in large letters print "At the Crossroads of the Continents." Underneath that you may print these words, and below them the time, place and date of your meeting.

No danger of being run over

Or stopped by the rush of a train

Or frightened "clean out of your wits"

So you'll never come back again.

No, these crossroads are different,

As a visit will clearly show;

We invite you to come to see for yourself

For seeing's believing, you know.

True-False Test in Puerto Rico

At the beginning of your meeting you might use this true-false test to stimulate interest and discover just how much your group already knows about Puerto Rico.

1. T F Puerto Rico is an island in the Pacific Ocean
2. T F Puerto Rico is a possession of the United States
3. T F The President of the United States appoints for Puerto Rico a governor who has absolute veto power over any legislation passed by the local legislature
4. T F Most of the people of Puerto Rico are Catholic
5. T F With the exception of Belgium Puerto Rico is the most densely populated country in the world
6. T F Most of the people of Puerto Rico live in cities
7. T F The citizens of Puerto Rico are citizens of the United States
8. T F The death rate from tuberculosis is extremely high
9. T F We should be ashamed of the low wages that most American capitalists pay Puerto Rican laborers
10. T F The tropical climate of Puerto Rico makes possible an abundance of food so that undernourishment is no problem in Puerto Rico

The correct answers are: 1-False; 2-True; 3-True; 4-True; 5-True; 6-False; 7-True; 8-True; 9-True; 10-False.

Service Projects for Puerto Rico

Miss Helen Spaulding, who has charge of all service projects for young people, gives us the following suggestions for ar-

ticles which are appropriate to send to Puerto Rico:

Left-over Sunday school supplies in good condition

Toys—sturdy, not too heavy or expensive

Oilcloth animals and dolls

Pictures—mounted. Birds, pets, butterflies, fish, children playing, flowers, pictures of very simple (not expensive) homes and religious subjects

There is no customs duty in Puerto Rico, but there is a sales tax on goods imported for sale. Mark any boxes, "Gifts. Of no commercial value." Send them to Mrs. C. Manly Morton, Rio Piedras, Puerto Rico.

Puerto Rican Recipes

You will find several recipes for Puerto Rican food in the February, 1936, issue of WORLD CALL. Look for them. Here is another you might like. It is called *Dulce de Coco* (conservé of cocoanut). Grate the cocoanut, put to cook in a small portion of water, with one pound of sugar to each nut and grated cinnamon for flavor. Cook until a candied mass is formed. Serve cold.

Lotteries

Your program on Puerto Rico presents the question of lotteries. Note this excerpt from an editorial of *The Christian Century*: "Apart from the ethics of it, trying to make money by investing in lottery tickets is one of the most idiotic forms of avarice ever invented. No one can be inveigled into this particular form of effort to get other people's money unless he is too simple-minded to understand, or has been trained to forget, that while the individual's investment is small and the possible prize large, the chance of winning is even smaller proportionately than the cost of the ticket. . . . The laws against lotteries, whether foreign or domestic, are probably as strict as they need to be. A tightening up of enforcement, such as is now taking place, is desirable, but still more important is a general awakening to the demoralizing influence upon industry and economic morality and the basic stupidity of the whole lottery business."

It is interesting and somewhat startling to know that enough churches are guilty of using lotteries and other such devices for raising money that the United Stewardship Council of Churches in its meeting in Washington, December 7, passed this resolution:

"We urge all churches of the Lord Jesus Christ in all their financing plans and methods to use only worship-giving and not to depend upon fairs, card parties, sales or lotteries of any description as methods of raising church finances."

For Intermediate Leaders

(Conversation continued from February)

Mrs. Newleader: I've been waiting to hear how you use WORLD CALL in your meetings, Mrs. Worker.

Mrs. Worker: Yes, I've just been looking in my last year's notebook at my plans for Book III which you are using now. By the way, I hope you are keeping a complete record of your program plans as you go along.

Mrs. Newleader: I hadn't planned to, but it sounds like a good idea.

Mrs. Dodger: It seems a lot of trouble! Besides, I doubt whether I'll ever want to use my plans a second time.

Mrs. Worker: Well, it helps me avoid making the same mistake twice, if nothing else. But about WORLD CALL—I have taken my old notes on last year's April meeting and translated them in terms of this year's magazine, in case you haven't access to the old files though I sincerely hope you have, for they are invaluable.

Mrs. Newleader: Yes, my group subscribes so that we can clip copies for our posters, etc.; then I have my own personal file for general reference.

Mrs. Worker: The April meeting is on Africa, and there is a wealth of material in the last few issues. Last year I assigned to each member of the group before the meeting a question, the answer to which could be found in one of three or four issues of the magazine and asked that the answers be reported in brief radio news commentator fashion at the beginning of the meeting. We had a regular broadcast "direct from the Congo." In the process of hunting the answers, naturally each person reads most of the articles concerning Africa in the particular magazine.

Mrs. Newleader: I remember several interesting items right now—I'm sure it will not be hard to make up the questions.

Mrs. Worker: You will probably want to have one person report at length on Vesta McCune's article in February. "Neglected Monkoto." Then be sure to read the program pages for adults and older young people each month for good suggestions to adapt. Here's one—during your social hour pin on the back of each person names of persons and places connected with Congo mentioned in your meeting and have each guess his identity by asking questions of others which may be answered by "yes" or "no."

Mrs. Newleader: Hensley—Monieka—Oregon—Njoji—and all the rest! That would be interesting! Thank you so much. I think I am going to like my Africa meeting!

Devotional Study for Missionary Societies

Theme for the Year: "Seek and Ye Shall Find"

APRIL

Finding the Fragments: John 6:12

Suggested Hymns: "Open My Eyes That I May See"; "Take My Life and Let It Be."

Scripture: John 6:1-13.

HOW familiar this story is and how often we have pictured the setting—a sunny spring afternoon in Galilee, with the crowd of five thousand gathered on the hillside overlooking the blue lake, marveling at the miracles of healing which they had just witnessed and unwilling to leave the Galilean lest they miss other deeds which he might perform. And Jesus in their midst, mindful always of the physical needs of those about him, furnishing the astonished multitude with food in abundance from the fisher-boy's lunch basket, and following his miraculous act with a lesson in thrift: "Gather up the fragments that remain, that nothing be lost." An admonition to economy, to forethought, to the recognition of usefulness in the veriest fragment!

"Gather up the fragments . . . that nothing be lost." Jesus was expressing a vital tenet of his own faith and life. All things, however fragmentary and unpromising, were to him redeemable and useful, for they were a part of his Father's world—a world of purpose and integrity. Particularly was this true of human life. He came to seek the fragments of human personality, and to save that which is in danger of being lost.

A visitor to the site of the cathedral of Rheims shortly after the World War told of finding there in the cathedral close a group of old crippled Frenchmen, gathered about a long table on which they were painstakingly assembling the shattered bits of the storied windows of that bomb-riddled edifice. Tiny pieces of colored glass, worthless in the eyes of the casual onlooker, were through the patience and care of these artist souls being fitted together to reconstruct the great masterpieces of the glassmaker's art which had given inspiration and delight to generations. The great cathedral is now restored, a veritable anthem in stone, and pilgrims may once more look upon the glory of the famous rose window, in essentially its former loveliness. The fragments of beauty were gathered up, that nothing might be lost.

In our lives and in the life of the world lies so much of the fragmentary bits of the beautiful and of the serviceable which for lack of correlating and unifying power continue to be isolated particles of unfulfilled good.

Consider the *fragments of thought* that are daily dissipated in your life and mine. In the hurry of our modern way of living it is so easy to become distracted and confused that sustained and

constructive thinking is almost impossible. Small wonder that most of us are the victims of the waves of propaganda with which business, politicians and the press constantly bombard us. We give ourselves no opportunity to do our own thinking, not only on the issues of the world about us but on those things which determine our personal relationship to them. Our age has lost the fine art of meditation. We fail to sense the purposes of God for us because we do not allow him to enter our consciousness and make his purposes known. The Psalmist said, "Be still and know that I am God." Paul admonished the Thessalonians, "Make it your ambition to be quiet." How we need quiet these days that we may gather up the fragments of our thought and God's! Emerson tells us that the Gulf Stream will run through a straw if the straw is parallel with the current. Quiet and meditation are the means of getting our lives parallel with the current of God's power. Let us avail ourselves of them to gather up the fragments of our thoughts, that nothing may be lost.

Shall we likewise gather up the *fragments of our high purpose* that they may count for good? To each of us come, more or less frequently, those mountain-top experiences which fill us with the sense of our partnership with God in the great adventure of life, and which cause us to set our faces more determinedly "toward the sunrising." Perhaps we have read a book; we have heard a great sermon; it may be we have listened to a Kagawa or an E. Stanley Jones; or we have been lifted out of our everyday selves by the strains of a mighty symphony. We are stirred to lofty purposes. Then what happens? Do we turn them to good account or are they soon lost in the crowd of lesser impressions?

True, it is not always possible to keep to these heights, but by will power and conscious effort we may carry over something of their inspiration so that life will not be quite the same as before. W. E. Garrison believed in these moments of high purpose:

I may not keep the heights I gain
In those rare hours of ecstasy
When, scorning ease, despising pain,
Forgetting self, and winning free
From all that most entangles me,
I leave the low miasmic plain
Of sloth and doubt and greed, to be
Companion of the heavenly train
Who tread the loftier ways; who keep
A tryst with stars, nor shrink nor cower
In craven fear or sluggish sleep,
Nor seek the ease of blossomed bower.

My earth-bound soul lacks breath and power

To hold a path so nobly steep.
Yet God be praised that for an hour
I gained the heights I could not keep.

No less important is it that we gather up the *fragments of our failures*. Not to dwell upon them as failures, but to analyze them, to see why we failed, and so gather up the fragments of good that lie within them. We no longer believe that God sends misfortune, but we do believe that he can use misfortune, that

"Defeat may serve as well as victory
To shake the soul and let the glory out."

Trial and error is the chief method in scientific progress. Sir Humphry Davy, the famous English chemist, declares: "The most important of my discoveries have been suggested by my failures." So in our everyday living through the power of Christ error may be transformed into wisdom and weakness into strength. If we have faith we can capitalize on our failures, picking up the fragments and using them as stepping-stones to success.

In the story of Eliza Calvert Hall, an old Negro "mammy" expresses her philosophy: "I reckon I'll have to fall back on the text of Scripture that says all things are workin' together for good. Not some things, honey, but all things. Did you ever think o' that? The things you want and the things you don't want; the things you complain about and the things you rejoice about; the things you laugh over and the things you cry over—all of 'em workin', not against each other, but together, and all workin' for good!" The philosophy of the real Christian—"All things work together for good!" And how logically there follows the philosophy which Jesus expressed that day on the Galilean hillside: "Gather up the fragments that remain, that nothing be lost."

Prayer.

GENEVIEVE BROWN.

Prayer

I asked for bread; God gave a stone instead.
Yet, while I pillowed there my weary head,
The angels made a ladder of my dreams,
Which upward to celestial mountains led.
And when I woke beneath the morning's beams,
Around my resting place fresh manna lay;
And, praising God, I went upon my way,
For I was fed.

God answers prayer; sometimes when hearts are weak,
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when He does not speak;
For He whose name is Love will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure
For those who seek.

—Author Unknown.

Echoes From Everywhere

Luther Shao Kept Busy

For the last year I have been principal of our Middle School. This school has two main departments. We have 285 girls and 169 boys in the middle school department and 139 students in the primary department. We have thirty-five teachers in all; two-fifths of them are Christians. I am serving both as principal and as dean and teach one Bible class in the school. I give two-thirds of my time to the school, teach one course in the seminary and give the remainder of the time to the church.

I attended the conference on the Training for Christian Lay Leadership at which Dean Luther A. Weigle was the guest speaker. I also attended the Young People's Conference in Wuhu and served as dean. It was a fine opportunity for me to try out some of the things which I learned in America.

LUTHER C. S. SHAO.

Nanking, China.

Better Methods In Agriculture

Nine boys are taking the regular course in farming at Damoh under the direction of Benjamin Aleppa who is the manager of the farm. Twenty-five boys from the primary school work on the farm each morning for about two hours. This year the crops of grain and the garden have been very good but prices have been so low that there has been very little profit. Our farm cooperates with the government farms in teaching the people better methods of agriculture. The manager has magic slides which he shows in the villages. He conducts a Bible class each week for the villagers who are employed from time to time to help with the farm work. Some of the graduates of the farming course have gone on for further training and now have responsible positions. Our herd of 100 cattle is doing well. This is chiefly to supply oxen for cultivating the fields. We have

a few milch cows and buffaloes that supply milk for the boarding school. The farm garden and the orchard supply fresh vegetables and fruits for both the boys and the missionaries.

FAY E. LIVENGOOD.

Damoh, India.

Telescope Lens Given Pastor

A telescope whose lens was poured at the same time and from the same heat as the great 200-inch lens just completed at Corning, New York, for the world's largest telescope to be set up at Mount Palomar, California, has been presented to H. Randel Lookabill, pastor of the First Christian church here. (Madison, Wisconsin.)

Scientists and factory executives, friends of the pastor, had planned this gift for him since last Christmas.

When the huge 200-inch lens was poured, Albert G. Ingalls, associate editor of *Scientific American*, was given an eight-inch disc poured at the same time, Dr. S. H. Sheib, Richmond, Virginia, and LeRoy M. Clausen, Chicago, perfected the lens and coated it with aluminum to form a mirror. Then they sent it to Mr. Lookabill.

The tube for the instrument, the diagonal prisms, eye-pieces and pedestal were furnished by various friends and factory executives in Madison. Mr. Lookabill did the assembling.

"There is an added interest to me in this fine instrument," he explained, "for the lens is really part of the great 200-inch telescope. So while the scientific world will have to wait four years for a look through the giant telescope, I can stay right here in Madison and scan the heavens any clear night."

Wisconsin State Journal.

Girls' School Needs to Enlarge

Our T'song Ing Christian Girls' School at Nantungchow has recently celebrated the fifth anniversary of the Junior Middle School and the fifteenth anniversary of the primary school, out of which the present institution grew. We are still of kindergarten age but are growing up and each year finds us with a better faculty, a finer student body and a more Christian spirit. This year we have practically filled every corner of our building, so we are beginning to make plans for expansion. We need more space if we are to come to anything like self-support. We could take care of double our present student body with the faculty we have and not decrease our efficiency and fine spirit, but we have no room for double our group. We could scarcely add a tenth. Our girls are from all the countryside round about, lovely girls from good homes, and we are proud of the



Mrs. Eva L. Dickson, Assumption, Illinois. Member of church from girlhood. Age 72.

Mrs. Amanda Lilburn, Assumption, Illinois. Member of church and of the missionary society from its organization. Age 80.

Mrs. Katharine Allison, December 23, 1935, Owensville, Indiana. Charter member of church and missionary society and devoted worker. Age 76.

Mary L. Kerr, December 6, 1935, Mount Summit, Indiana. Faithful member of church and missionary society and constant reader of *WORLD CALL*. Age 72.

Nancy J. Williams, January 10, 1936, Mount Summit, Indiana. Devoted member of church and missionary society. Age 78.

Mrs. Henry F. Harmon, Washington, D. C. For twenty-six years member of the state board. Active member of Columbia Heights Church and for six years president of missionary society.

Fred Wright, January 5, 1936, Fort Worth, Texas. Brother-in-law of Mrs. Bessie Hart, secretary of woman's work in Texas.

Mrs. Alice Beauchamp (Mrs. James W.), January 15, 1936, Twin Falls, Idaho. Daughter of Elder Huston January, pioneer preacher in Ohio and Iowa. Devoted member of church in Iowa, Kansas, Missouri and Idaho. Constant reader of *Missionary Tidings* and *WORLD CALL*.

Mrs. Nellie Norris, December 10, 1935, Gravity, Iowa. Loyal member of the church.

T'song Ing spirit they are helping to build up.

LOIS ANNA ELY.

Nantungchow, China.

Could Teach Twenty-four Hours

Through the years our Chinese co-workers have become very dear friends. The students are so friendly, and anxious to learn. We could teach twenty-four hours a day if we had strength to do it. A few weeks ago two men teachers came from the big government high school and asked Miss Wilkinson to start a class in English for studying the Christian teaching. They are college graduates with good English. Now every week new members are added to the class, all college men and women.

MRS. O. J. GOULTER.

Luohowfu, China.

Hidden Answers

1. What is to be found on the inside front cover?
2. What does Mr. Marx conceive to be the imperatives of the Christian world program?
3. What Indiana pastor has been both a foreign missionary and a professor of missions?
4. In what state did a large group of prominent Disciple pastors at the beginning of the Civil War approve "utter refusal to do military service"?
5. What is the meaning of the name, Macklin?
6. Who has a million-dollar smile?
7. What comparison of high school girls was made in China?

A Strenuous Program

Before Christmas I preached a week at Winnsboro and three nights at Monterey. I had two confessions. The Sulphur preacher, Brother Frank Perry, conducted a week of revival. John Newman preached one night; there were 10 baptisms in this meeting. I attended two Christmas programs an evening for three evenings. In 8 programs we had over 1500 people in attendance. This was our biggest Christmas in many ways. Our French field work is going good. Mrs. Armstrong is filling the pulpit now almost every Sunday and on some week nights. Recently she solemnized a wedding. Donald has been out over the state with me leading the singing recently and Ruth plays the piano and teaches a class at Hi Mount.

W. N. ARMSTRONG.

*French Mission,
Lake Charles, Louisiana.*

Training in Carpentry

There are now seven boys taking the regular course in carpentry. For several reasons the number is not as large this year as usual. Each morning twenty-eight boys from the 5th to the 8th classes in school come in for seventy minutes for manual training. The shop takes orders for furniture and all other kinds of wood work. D. R. Ram and Ram Lal are the two instructors and give carefully worked-out courses both in carpentry and manual training. When there are more orders than they and the boys can fill, employment is given to some of the Christian carpenters of Damoh. The new operating room for the hospital was recently built by the shop and we have just finished some furniture for this new room. Graduates from the carpentry course have done well after leaving the school. One of them is now head of the industrial school in another mission. Another is in charge of buildings and grounds at the Union Mission Tuberculosis Sanatorium at Pendra Road. Both of our instructors are products of our own school.

FAY E. LIVENGOD.

Chinese Youth Interested in Christianity

In spite of the fact that the prevailing outlook of our national life seems pessimistic, people are craving spiritual things. One of the hopeful signs is that many young people are led to think over the necessity of having a religious faith. The Youth and Religion Movement, sponsored by the National Y. M. C. A., sent its deputation team to several important cities recently. Three main speakers were secured to give talks on religion. Young people, Christian and non-Christian, are willing to hear these talks even at the expense of time and money. In the city of Changsha about 900 students wrote down their names for a thorough-going study of Christianity and quite a

number of them have determined to be Christians. In the city of Wuchang, the provisional educational commissioner instructed authorities of private as well as public schools to allow students to cut their classes in order to hear these lectures.

The more we study the world, the more we are convinced that unless the world is changed after the image of Christ, our Savior, this world of ours is on the road to doom.

LUTHER C. S. SHAO.

Nanking, China.

She Has Arrived In Heaven

In a nearby village a little baby was left motherless. The father, knowing something of the ways of Christians, gave the baby to the hospital. She was brought in a basket on a neighbor woman's head. Once after a visit to her the father said, "She has arrived in Heaven." Her condition was so much better than anything he could think of for her. May she grow up to forget the evil spirits which hover about her, because of which her relatives had put black bracelets on her and painted her eyelids black, and may she grow up to know the Christ Child who will make her free.

ETHEL SHREVE.

Bilaspur, India.

Lives In A Barn

C. C. Haun is a homesteader in the Cumberland Homestead. He has helped to clear the land there as well as caring for the religious program within the Homestead, contacting with the CCC camp nearby, and also starting a religious program in Tennessee County. He has not as yet been able to build his home but is living in the barn with his family. His present address is the Cumberland Homesteads, Crownville, Tennessee. He formerly was connected with Vanderbilt University and was particularly active in their summer school for rural pastors. He also assisted Miss Elizabeth Hooker in her survey of the Southern Mountains. An account of this is included in the book, *Religion in the Highland*.

Boys' Clubs Flourish

The boys' division at Mexican Christian Institute is under way. There are eight different clubs with a membership of 180. The young men's club is stronger than ever. We have twenty-five members. The fact that we now have better equipment has attracted many of them. The type of program we follow is also of interest to them.

We need a gymnasium and another club room. We have started something that is attracting more people and it must go on. We have attracted the best high school graduates of the Mexican colony. The next step is to find a way

to hold them and to make it clear that this is the center for their social and other kind of activities.

Our center is able to guide these young men into this complicated American society, to teach them that they are a part of it, to acquaint them with vital problems, and to introduce them into a Christian way of thinking.

E. G. LUNA, Boys' Director, Mexican Christian Institute.

San Antonio, Texas.

Among a Million People

The Christian Mothers' Club is the only such organization among more than a million people, and now the mothers' club has started the only Nursery School here. Government school students come in large groups to observe and admire. Three mothers dedicate their time to the school without payment. A young mother of three sons is the principal. She comes from a wealthy family and the old parents insist on the old ways of training children and this young modern educated mother was very unhappy because she was unable to train her children in the Christian way. The nursery school gives her just the opportunity she needed. Because of her success she has been elected a member of the community child welfare association. Thus the Christian work enters into the community. The government inspector was heard to remark, "There is but one such school in the community; I wish there were a hundred."

MRS. O. J. GOULTER.

Luchowfu, China.

Learning to Pray

Teaching a group of illiterate women is a task indeed. When the Murhipar women started to accept Christ, we decided there were certain things they must know. One was the Lord's Prayer. Experience is a great teacher and we soon found that they were not able to learn that at once. Therefore we chose this sentence prayer "Oh, God, make my heart clean. In Jesus' name." This was learned by all of the women including some of the non-Christians. Now a number of the Christians know the Lord's Prayer and the rest are learning it.

Recently one of these non-Christian women, who has always attended the meetings, brought her daughter-in-law to the hospital in Bilaspur. Just before the operation Dr. Nicholson explained to them how they always prayed to God before starting the work and asked them to bow their heads. The mother-in-law said, "Oh, yes, I know what it is to pray." She stood very reverently and when the prayer was finished, she herself prayed, "Oh, God, make my heart clean. In Jesus' name." Certainly he will cleanse these hearts.

ETHEL SHREVE.

Bilaspur, India.

Helps for Leaders of Junior Groups

Program procedures for Junior groups will be found in the "King's Builders" section of "Junior World." Story and source material for the sessions will be found in other issues of "Junior World" as noted below. These pages give background for the adult sponsor of such groups and are for the use of the adult sponsor only.

—Grace W. McGavran.

March 1—Why Talk About Alcohol?

THIS, the first of four sessions on the alcohol problem, a unit of study prepared by Elsie Rodgers, should be used before the material given in the current issues of *WORLD CALL* and *Junior World*. New groups should refer back to the February *WORLD CALL*, and to the February 16 and 23 issues of *Junior World*.

March 8—Strong Bodies and Sound Minds

Procedures for this session are given in the March 1 issue of *Junior World*, "King's Builders" section. Source material will appear in February 16, 23 and March 1 issues of the *Junior World* proper.

Boys and girls need to gain some understanding of the relation of the facts about alcohol which they have discovered, to the development of a strong body and a sound mind; to realize through worship our responsibility to do our utmost to keep well and alert so that we may do our work well and live happy, useful lives.

Be sure you are thoroughly familiar with the facts about the nature and effects of alcohol to be discussed by the group.

Assemble materials and equipment for the experiments and try them yourself so that you may know what the results will be.

Check lists made last week of characteristic actions of alcohol and list those to be added this week.

Prepare carefully story, narrative, chart or other materials you will use in making clear the effects of alcohol.

Think over carefully and prepare to use possible opportunities for worship. The wonder of the laws governing chemical reactions apparent in even these simple experiments and the fine balance maintained in the human body offer soul-stirring opportunities for moments of spontaneous worship.

In connection with the reports of the visit to the doctor, etc., the leader may wish to use the following statement and have the group work out a poster: It seems strange that people are not content to use alcohol wisely. Some people drink it! There are many "beverages" which contain alcohol. (Draw attention to the advertisements.) The most common are beer, wine, whiskey, brandy and other "distilled" liquors. All contain alcohol—some a little, some more, some a great deal—but it is the same poison. The following comparison suggests a poster. "In two bottles (1 quart) of 4 per cent beer are eight teaspoonfuls or 1½ oz. of alco-

hol. In one bottle (1 pint) of 8 per cent wine are 8 teaspoonfuls or 1½ oz. of alcohol. In 'three fingers' (three ounces) of 42 per cent whiskey are eight teaspoonfuls or 1½ oz. of alcohol. Thus a quart of beer, a pint of 8 per cent wine or a few swallows of 42 per cent whiskey contain the same amount of alcohol, which is what does the harm. Dr. Miles says no appreciable amount of alcohol may be taken without correspondingly injurious effects." *Syllabus in Alcohol Education*, by B. R. Palmer.

March 15—Alcohol and Myself and Others

The adult leader's objective for this session will be to guide the group to some understanding of the meaning of the command to love God with heart, soul and mind; and to a recognition of the fact that alcohol has no place in such a program for successful Christian living. There is the other side of the picture, too, the need for some understanding of the social responsibility involved in the law of love; to realize that in exercising self-control one helps others, and in failing to control oneself and one's selfish desires one is likely to do great harm to others.

Procedures for the session are found in "King's Builders" section of the March 1 *Junior World*. Story and source material will be found in the March 8 and 15 issues of *Junior World* proper. See also March 1 *Junior World* proper.

Review again the home and community background of your group. Summon all your tact and sympathetic understanding so that you may know how to meet questions or statements of what "my father says," or "I know a man," etc. Determine just how you will help the group to face conflicting opinions and standards. Study over the procedures and source materials carefully, supplementing this for your own information with as many sources outside as possible. You may want to secure some opinions from local physician, athletic coach, engineer, etc. You may be able to secure an opinion to support the statement of disastrous effects of alcohol on personality and efficiency.

It will be wise for you to continue to lead the meeting yourself, or have some other adult lead it. Use a child helper to preside where possible or to help with experiments, or to prepare exhibits. Use the children continually, but keep the reins in your own hands, for guidance is needed at most unexpected moments.

March 22—God's Plan for a Better World

Whatever the activities of this session may be, the leader should seek to conserve through them the pupil growth which has

taken place during the past weeks. To accomplish this, he should help the group to do three things:

1. To summarize the new facts which they have learned about the nature of alcohol and the effects of its use as a beverage.

2. To reemphasize the ideas and ideals of the Christian's responsibility for himself and others developed during the study.

3. To express in some appropriate way the conclusion that beverage alcohol has no place in God's plan for a better world.

Procedures for this session and references to source and story material are found in March 1 *Junior World*, "King's Builders" section.

March 29—Frontier Churches

The purpose of your meeting today is to help the boys and girls appreciate what it means to a community to be without a church; also something of the struggle which some churches have to exist, and what is done to help erect churches and keep them going, through our Board of Church Extension and Home Missions Division of the United Christian Missionary Society.

In procedures given, you will notice some little dramatizations are suggested resulting from group work. These should be kept as simple as possible and rather close supervision by yourself and another older person would be wise, as the groups make their plans. It might be that one of the groups will wish to give a scene on the street instead of in a home. This will be all right, although of course you will want to guard against any rough acting in connection with the churchless community.

It would be well for you to confer with the Junior Sunday school superintendent, your pastor or any others who should be consulted concerning work for improving the appearance of your church or department, before time for the meeting, so you may be able to guide the Juniors in their efforts to help.

Procedures, story and source material are found in March 5 "King's Builders" section of *Junior World*.

Using Our Hymn Book

By Grace W. McGavran

Introduction

EVERY leader of children's groups has felt the need of making the worship experience of the boys and girls more of a reality to them; more helpful and more meaningful. An analysis of difficulties

lying in the way often finds that a door toward improvement and enrichment open to immediate entry is the door of singing.

This unit, then, is planned to help any given Junior group to enrich its experience of worship through acquiring a better technique of group singing, a wider acquaintance with its hymn book, a better basis for choosing hymns and an attitude of eagerness toward learning new ones.

With most groups this will need to be a very practical unit, with emphasis on *how* to choose and *how* to learn, together with some evaluation of hymns already in use. While hymn appreciation as such, or the place of music in worship is not included, some stories of hymns are given, with references to others, to be used at the discretion of the adult sponsor. Mainly we shall want to consider experiences of Juniors in relation to the practical situation.

Every Junior child, as he enters into the group, finds that singing is a part of the "program." Some children find themselves with a piano, a good pianist, a suitable children's hymnal and a choice of hymns, which not only creates atmosphere but enriches and carries forward the discussion. Their familiarity with their own hymnal and with selections from other materials is such that singing provides a real avenue of Christian training and expression.

If this were the experience of every Junior child, this unit would not be necessary. Too many children find themselves in the opposite circumstance. An old out-of-tune piano, a very inadequate or no pianist, a tattered gospel hymn book of ancient lineage, the use of hymns as an outlet for unruly energy only, and selection based solely on the catchiness of the tune, together with a general atmosphere of boisterousness or lassitude, all go to make singing a method of filling up time rather than an experience of value.

In between these two extremes lie the majority of our groups. They have a room equipment which is, or can be, helpful. They have, or can have, a pianist who can really interpret and lead with her playing. They have a hymnal which is fundamentally usable if care is used in selection. They have, or can have, supplementary worship material. They know a fair range and variety of hymns.

In most groups of any type, the children have not had the opportunity of discussing what their own individual or group relationship to their singing is, nor have they been shown how to make it more meaningful. They may lack the experience of sheer joy in *singing*, of sheer fun in *exploring new tunes*, and of sheer interest in *adding new words* to their store of hymns. Some will not even have had the experience of meaning what they sing.

For the group which has had all these experiences, there is still further exploration possible, toward richer materials and toward new forms.

The four sessions which follow aim to guide a group through a practical way of securing some of these experiences. Outcomes will vary as the experience with which the group starts varies. Outcomes for the individual children will vary. Sometimes the outcome for the individual child is more important for the group than the group outcome. This might be the case where there are new children in the group, or children who have an undesirable attitude. Each group should point its work toward a few definite outcomes. They may work toward actual enrichment through learning new hymns; learning new forms such as antiphon, chant, response, etc., learning to evaluate what they sing; differentiating in their singing between prayer-hymns, praise-hymns, ballad-hymns, hymns of creedal or moral significance or determination. They may need to build a hymnal of their own; learn how to sing new hymns quickly; to use valuable words to familiar music; to sing without a piano. They may learn to improve group singing, and develop a worship attitude, eliminating the "contest" or "exercise" type of singing.

The adult leader will want, before the study starts, to analyze pretty carefully the situation in her own group, for among the procedures given she will want to emphasize those which will help it most. There are several things to look into: first, the physical features such as piano, hymnals, etc.; second, possible help for the period of study, if needed—help which may perhaps become permanent—such as a pianist who has a sense of worship values and good technique, or someone who will help teach new hymns, although in parentheses one may say that new tunes may be taught quite easily by a leader who cannot sing a note; third, the type of hymns being chosen by the children and their apparent reason for singing at all.

Perhaps the leader, not very sure of herself in the matter of music in children's worship, will want to study a bit. The chapter on worship in *Powell's Junior Method in the Church School* will be helpful; also articles on children's worship in journals such as *The International Journal of Religion*, and *Bethany Church School Guide*.

She will also want to study the hymns in the books being used by the children in any of their sessions and the hymnal in use by the adult group in the church, finding out whether other age groups have other hymnals. If at all possible, she will secure two copies at least of some good standard children's hymnal, such as *Junior Hymns and Songs*. If such a hymnal is already in use in the group, this is the time to enrich supplementary materials by the addition of a couple of copies of a book with different selections, such as *Singing Worship*, by Edith Lovell Thomas. Abingdon Press. \$1.00.

Quite often a trained worker with children in the community, a worker in another church, the pastor or choir leader

will have books to lend for the period of the study.

It is with some hesitation that we include a few stories of hymns. Because this unit is to help the boys and girls learn hymns they need, yet do not know, rather than to increase appreciation of familiar hymns, it is difficult to make any selection for such a purpose. A list of books of hymn stories is given, with the feeling that they will be a helpful addition to the browsing table, and that as the group selects a hymn which they wish to learn, a committee may be responsible for finding out all they can about the hymn and thus using the hymn-story connected with it, if there is one, to increase appreciation of the new hymn. The following books have such stories in them:

Hymn Stories, by Elizabeth Colson

Famous Hymns with Stories and Pictures, by E. H. Bonsall

Hymn Lore, by Calvin W. Laufer

The Story of the Hymns and Tunes, by Brown and Butterworth

One Hundred and One Hymn Stories, by Price

More Hymn Stories, by Price

April 5—Hymns We Like and Know

The purpose of this session is the discovery of the actual range of the group, and the awakening of the desire to widen their range.

Preparation for the Session

The adult sponsor will, if possible, study all sessions ahead before preparing for this first session. She may care to guide toward the preparation of materials needed for the program in the fourth session, or she may even care to start with some of the material in the third session and motivate the group for using the preparation of a program such as that suggested in the fourth session as their group activity during the entire unit.

Procedures will be found in "King's Builders" section of *Junior World* for March 1, for this first session, and of April 5 for the other three sessions. Story material for this first session is in *Junior World* for March 29.

Learning the new hymn suggested.—If someone experienced in teaching children new hymns is not available, a very simple procedure is as follows: Have the hymn played through once, at the right tempo and with accents clearly marked. Then a second time, with one person *reading* the words of the first verse *aloud* in time to the music. Have the children read in a whisper the third time. The fourth time all sing very softly. Then pick up the "alleluias" and go over them very slowly being sure each note is true. Let the children discover which phrases are musical repetitions of other phrases. Sing through once or twice. They will probably be eager to try the other verses. Stop to smooth out any difficulties. End with singing the first verse again.

Directory of Foreign Mission Institutions, United Christian Missionary Society*

Africa

Dr. William Bailey Memorial Hospital, Bolenge, Congo Belge, W. C. Africa.
 Frank Battson Memorial Press, Bolenge, Congo Belge, W. C. Africa.
 Congo Christian Institute, Bolenge, Congo Belge, W. C. Africa.
 Lester Memorial Hospital, Wema, Congo Belge, W. C. Africa.
 Lockwood-Kinnear Hospital, Monieka, Congo Belge, W. C. Africa.
 Shotwell Memorial Hospital, Mondombe, Congo Belge, W. C. Africa.
 Lotumbe Hospital, Lotumbe, Congo Belge, W. C. Africa.
 Union Missionaire Hospitaliere, Leopoldville, Est., Congo Belge, West Africa.

China

Ruh Teh Primary School, Chuchow, Anhwei Province, China.
 Coe Memorial Girls' School, Luchowfu, Anhwei Province, China.
 Chung Hwa School, Nanking, Kiangsu Province, China.
 Drum Tower Day School, Nanking, Kiangsu Province.
 Ruh Chiu Primary and Junior Middle School, Nanking, Kiangsu Province.
 Tsung Ing Girls' School, Nantunghow, Kiangsu Province.
 Li Teh Primary School, Wuhu, Anhwei Province.
 Luchowfu Christian Hospital, Luchowfu, Anhwei Province.
 Nantunghow Christian Hospital, Nantunghow, Kiangsu Province.
 Ginling College (Union), Nanking.
 Bible Teachers' Training School for Women (Union), Nanking, Kiangsu Province.
 Nanking Theological Seminary (Union), Nanking, Kiangsu Province.
 University of Nanking (Union), Nanking, Kiangsu Province.
 University of Nanking Hospital (Union), Nanking, Kiangsu Province.
 Wuhu Academy (Union), Wuhu, Anhwei Province.

India

Anglo-Vernacular Middle and Primary Schools, Pendra Road, C. P. India.
 Boys' Boarding and Industrial School, Damoh, C. P., India.
 Burgess Memorial Girls' School, Bilaspur, C. P., India.
 Chhatapara Middle School, Bilaspur, C. P., India.
 Christian High School (Boys' Union), Jubbulpore, C. P., India.
 Damoh Hospital, Damoh, C. P., India.
 Girls' Boarding School, Mungeli, C. P., India.
 Girls' Vocational Middle School (Sumankhetan) Pendra Road, C. P.

Jackman Memorial Hospital, Bilaspur, C. P., India.
 Leper Home, Takhatpur, C. P., India.
 Mission Press, Jubbulpore, C. P., India.
 Mungeli Primary Schools, Mungeli, C. P., India.
 Tarbahar Primary Schools and Chapel, Bilaspur, C. P., India.
 Teachout Memorial Hospital, Mungeli, C. P., India.
 Tuberculosis Sanatorium and Mission Hospital, Pendra Road, C. P., India.
 Women's Industrial Home, Kulpahar, U. P., India.

Japan

Asakusa Institute, Tokyo, Japan.
 Boys' Middle School, Tokyo, Japan.
 †Margaret K. Long Girls' School, Takinogawa, Tokyo, Japan.
 Women's Christian College of Japan (Union), Tokyo, Japan.

†Self-supporting, no current expense from United Society allowed.

Mexico

Colegio Ingles, 4a de Galeana No. 37, San Luis Potosí, S. L. P.
 Centro Social Morelos, Apartado 147, Aguascalientes, Ags.
 Evangelical Seminary of Mexico (Union), Mexico City.
 Girls' Dormitory, Apartado 147, Aguascalientes, Ags.
 Girls' Hostel, San Luis Potosí, S. L. P.

Puerto Rico

Evangelical Seminary of Puerto Rico (Union), Rio Piedras.
 Union Press and Bookstore, Ponce, Puerto Rico.

South America

Colegio Internacional, Casilla de Correo 241, Asunción, Paraguay.
 Colegio Ward (Union) Ramos Mejia, F. C. O., Buenos Aires, Argentina.
 Union Seminary, Jose Bonifacio 1356, Buenos Aires, Argentina.

Women and World Highways

(Continued from page 35.)

Mary Woolley dared as a girl to acquire an education comparable to the best that men had acquired, and with that background to lead out in the highest type of education for women. As president of Mount Holyoke College for more than thirty years, she has wielded a tremendous influence both at home and abroad. She has instilled in practically every Mount Holyoke girl her ideal of a larger service to mankind. She constantly advocates mutual understanding among the nations as the cure for war and insists that youth be educated to a better understanding and appreciation of our world neighbors. In her belief that this is the surest road to peace she is, I think, a sound prophet.

But Mary Woolley will resign the presidency of Mount Holyoke at the centennial celebration in 1937. Will there be adventurous souls to succeed Mary Woolley and Jane Addams? Not to do work precisely like theirs but to be alert to world needs and dare to meet them?

Most of us become so engrossed in the routine of life that we are not alert to the changes and needs of our world. We are swept in the stream of a changing world and fail to see the significance and opportunities of the changes.

There are women revolutionists who are active today—Grace Abbott of the Children's Bureau, Judge Florence Allen, now judge in a federal court, Frances Perkins, Secretary of Labor. Only time will prove the worth of their contributions.

I venture to say that the next great pioneering will be in the field of education, the progress in this field has not kept pace with industrial and scientific

development. And by education I mean, not in the three R's, but in creative living I trust that the home and the church will play a vital part in this education.

Yet dare I attempt to impose upon future generations my belief that our problems are to be solved through education? Frances Willard and Carry Nation thought the world's problems would be solved through agitation and resulting legislation. We cannot tell what may be the best method in the future of this changing world. But let us adventure as did these great souls, remembering that of all adventurers and revolutionists Jesus, our Master, was the most courageous.

A Strenuous Furlough

The eighteen months' furlough at home from India has been a very strenuous time indeed. During that period I traveled by bus and train and motor car in Canada and the United States about 42,000 miles. I gave before graded schools, high schools, churches, Sunday schools, Christian Endeavor societies and other gatherings, no less than 626 addresses in that period of time. While it was very strenuous, I must not fail to say that no furlough period has enriched my life more than the furlough just passed in the homeland. The friendships renewed and new friendships formed are meaning very much to me as we go back to the "Land of the Salaam."* I feel that I am returning for another term of service with an enriched life because of what my friends have meant to me and because of the fellowship that I have enjoyed in their midst. To those of you who have contributed to the enrichment of my own life I want to thank you with a very grateful heart.

W. G. MENZIES.

*See Directory of Missionaries on inside front cover.

*It is exactly thirty-four years since we started out on our first journey to India.

The Faithful Servant

By Mrs. P. A. Sherman*

TODAY the radio brought me the sweet notes of a flute playing Chinese music.

It carried me back to that loved land of Hindustan and I could feel again the warmth and the magical, mystical spell of the Orient. It brought me memories of one who was a most faithful servant, our Mali (water man). Again I saw him as he came to show me a flute which he had bought in the bazaar. He played for me and when I complimented him on his ability, he said, "Oh, Mem Sahib, that is nothing to what I could do if I had two flutes." I asked, "But, Mali, how could you play on two flutes?" "I would show you, Mem Sahib," he said, "if only I had another."

I gave him the few pennies necessary to buy another flute and after giving me "many, many thanks" he happily and eagerly ran to the bazaar for it.

Thereafter, in the warm evenings, fragrant with the perfume of blossoming trees and vibrant with life, the sweet, haunting strains of his two flutes would come floating to us from the servants' quarters. The Mali would play the sad, sometimes weird music of the Orient in an ecstasy of enjoyment, never making a discord or striking a false note. It would be hard to decide who got the most enjoyment from those two flutes so skillfully played, the Mali or I. The Indian music always held a charm for me and never more than when played by the Mali on his prized two flutes.

Another memory of the Mali comes to me. Nearly every morning the servants came to the bungalow verandah where I told them some Bible story or tried to explain some of Christ's teachings. We also sang songs of Christian words set to Indian tunes. The Mali always listened attentively and reverently. He said that he would like to become a Christian. One day I asked, "Mali, when are you going to be baptized and join the church?" He replied, "Whenever you tell me, Mem Sahib. I'll do anything you tell me." I explained that he must not do it because I asked but because of the urge within his heart. I told him to come and tell me when he thought the right time had come.

Time went on and one of his children became very ill. All our remedies and efforts failed to bring relief and we had her mother take her to the Mission hospital about fifteen miles away. The Mali waited anxiously for news, for he dearly loved this little daughter. She grew worse instead of better and finally the end came. Contrary to oriental custom the Mali made no noisy demonstration of grief. He came quietly to us and asked if the Sahib Ji would be kind enough to go with him on the night train to the hospital. The Sahib consented and they left at midnight. They slept at the sta-

tion until morning and then made their way to the hospital. The little body was ready for burial and the Mali made another strange request. Instead of having the body taken to the burning ghat to be cremated according to Hindu belief and custom, he asked that the Sahib conduct a Christian service and that the burial be in the Christian cemetery. His request was granted and the Mali came away strangely peaceful and satisfied. Surely the spirit of Christ was in his heart.

I spoke of him as faithful. Whenever we might call him during the day, at night, or in the early morning before break of day, his cheerful "Ata, Sahib Ji" (coming your honor) was always the

response in his unusually soft voice. He trusted us implicitly. One day he was sick. I asked him if he would take two tablets which I carried out to him. He replied, "Mem Sahib, I would take poison itself if you told me to do so."

The time came for us to leave India on furlough. We left the Mali in tears and were not ashamed of the tears in our own eyes.

Recently we heard of his death. We believe the Lord has looked on the heart and has accepted the Mali into that home above prepared for faithful ones. If I could be as faithful to my heavenly Master as was the Mali to his earthly one, I would feel reasonably sure of hearing and deserving the plaudit, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make you ruler over many. Enter thou into the joy of thy Lord."

A Many-Sided Problem

We are in the midst of getting our program of rural evangelism under way, so it will be possible for it to continue while we are home on furlough. Years ago we studied the situation and made plans which it was then impossible to carry out because of lack of funds and on account of lack of a stable government and consequent bandit and other disorders. Now that China has a stable government we may hope to see great progress.

One of the first policies of the present government in China is the improvement of village life. As we had a program outlined and already partly worked out, some of the government officials invited us to continue with its development. As a consequence of this my work varies from supervising well-digging, organizing demonstration farms and introducing improved live stock to holding evangelistic meetings, organizing mass-education schools, and teaching group Bible study classes.

If any of your young people would like to try their teeth on something hard, tell them to come to the mission field. It is a job bristling with problems. Every task seems to have a hundred awkward angles. Yesterday I went to the country to visit a mass education class in a village where we are trying to establish some Christian work. The whole project was shot to pieces because the bandits had come and carried off the teacher's only little son, a boy of three years. The parents would not allow their children to come to classes for fear they should be captured, and the teacher was so upset that he could not work anyway. If we try to get educated people to go to such a place, they do not dare to go. Under those circumstances, will someone tell me just how to evangelize that particular section? Well, we will try to get the military after the bandits and recapture the teacher's little son. Then we will endeavor to gather up the loose ends of the work and start the ball rolling

again. We will go as far as we can, just as though we had a king's treasury to draw on. We trust that a way and the means will be provided when the critical moment comes. If any who have contributed for missions in the past should feel that their gifts do not count much, and that they will give a few dollars less, please remember that it often does mean the cutting off of just such projects as this.

O. J. GOULTER.

Luchowfu, China.

New School Building in Wuhu

(Continued from page 28.)

songs and speeches, I did my best to give the history of the school, though it was founded long before I came to China. Miss Kate Gault Miller started the school, and Miss Edna Dale carried it on for sometime. The preacher asked for God's constant blessing on the school, and I am sure that as he has so abundantly blessed us in the past he will continue to do so in the future.

I am very busy this week. We have two weddings on Friday. One of our young men who is a student at the Seminary is to be married at the church, and one of our teachers in the school is to be married in the school chapel.

All Bills Paid

High points of the year's work at Capitol Church, Phoenix, Arizona.

Added to the church, 26—membership now 248.

Raised for missions \$608.28; raised for building fund \$246.27.

No money raised by indirect means and the year closed with all bills paid.

Fourteen young people sent to Young People's Conference. Articles of clothing given out, 719.

Enrollment in Bible school: main school 225, home department 50, cradle roll 74.

W. H. HEDGES, Pastor.

*Former missionary to India, now wife of the pastor at West Rupert, Vermont.

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Colleges Enter New Semester

(Continued from page 33.)

With thirteen students making "straight A's" and eleven an average of 2.62 or better, the dean's list for the autumn quarter shows the highest number of honor students for several years and the highest number of perfect averages in the history of the school.

The Lynchburg College quarter system went into effect at the opening of the 1935-36 session. Adoption of this system which replaces the semester basis, places a greater distinction between the Junior and Senior college, and requires certain fundamental courses in each division, more electives being permitted in the higher section. At the end of the sophomore year the students take a comprehensive examination on completed work before entering the latter half of their college work. Then each student chooses a major field of study in which he must take at least thirty quarter hours' work supple-

mented by fifteen quarter hours in a related field.

Butler University Indianapolis, Indiana

Butler University observed its annual founders' day celebration on February 7. Christopher B. Coleman, librarian for the state of Indiana and secretary of the Indiana Historical Society, was the principal speaker.

Organization of a Butler University alumni club in New York City has recently been announced. Hugh M. Stephenson, member of the class of 1920, is president of the organization. It consists of more than twenty-five graduates of Butler who live in New York and environs. The first meeting of the club was organized by Dr. and Mrs. DeForest O'Dell and was held at Midston House with President Putnam as the principal speaker.

The Butler Collegium, campus paper sponsored by the journalism department, celebrated the fiftieth anniversary of its founding with a banquet on January 22. H. R. Ekins, foreign correspondent of the United Press, was the principal speaker at the event which was held at the Washington Hotel.

A member of the freshman class, Alexander Kahn, represented Butler University in the annual Indiana intercollegiate oratorical contest Feb. 14 at Richmond, Indiana. This is the first time that a freshman has represented Butler in this important oratorical event.

Four new members have been elected to the Butler University board of trustees. They are William A. Shullenberger, pastor of the Central Christian church, Indianapolis; John F. Mitchell, Greenfield, Indiana, publisher of the *Hancock County Democrat*; John L. H. Fuller, Indianapolis insurance man and president of the Butler alumni association; and J. I. Holcomb, Indianapolis manufacturer. Both Mr. Mitchell and Mr. Fuller are alumni of the university. Mr. Shullenberger's three sons are graduates of the institution. Mr. Holcomb has been interested in the university for several years and has made valuable donations of trees, shrubs and plants from the nurseries of his estate.

Culver-Stockton College Canton, Missouri

Culver-Stockton College, eight-three years old this month, celebrated Founders' Day with a special chapel program, January 28. The address was given by Raymond Hutchinson, a graduate of the college class of 1924 and until recently pastor of a Christian church at Memphis, Tennessee, but since the first of the year located at New London, Missouri. Mr. Hutchinson stressed the value of the intangible contribution that an institution of this type makes to its students.

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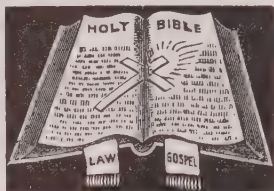
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St. Louis, Mo.

What the Gospel Means

By C. A. Burch*

WE LIVE in a day of organization and institutions and it is a great temptation even in Christians to think that these organizations and institutions are the basic essentials of our work. I believe in organized work, in every agency that makes for the betterment of mankind, physically, mentally, socially, as well as spiritually, but we are sometimes in danger of forgetting that the essence of the gospel of Jesus Christ is that it saves men and women not only from hopelessness, sin and despair, but to a new life of joy and blessing.

Let me tell a story to illustrate what I mean. When I was leaving China on furlough a number of years ago, one of the members of my congregation, Grandma Wong, came to pay a farewell visit. Some years before, I happened to be on board the same launch with the old lady when she had to get off at a little town on the river and as there was a stiff wind blowing it was not easy to step from the launch to the little boat tossing up and down alongside. As no one offered to lend her a hand, I helped her on to the boat and handed her baggage to her, and she never forgot the attention. Whenever there was an opportunity for testimony at our prayer meetings, she never failed to tell how Pastor Burch helped her off the launch.

After wishing us a prosperous voyage, Grandma Wong said, "I'm sorry not be able to give you a nice present to take home with you, but I do want to give you something. Did you know that when I became a Christian I was an opium smoker? Well, I had smoked opium for twenty years and was a slave to the habit. I knew I couldn't be a Christian and continue to smoke opium, but how could I break the habit? In my trouble and distress, I read the Gospels and learned how Jesus healed the sick, gave sight to the blind and even cleansed the lepers, and as I read I wondered if he could do all these things back so long ago, why he couldn't help an old Chinese woman to break off from smoking opium. Well, I went off all by myself and prayed and prayed about it and he did help me. I have not smoked opium since."

The old lady paused a moment and then went on, "But I have never thrown away my old opium pipe," and as she spoke she reached up into the wide, flowing sleeve of her Chinese gown and pulled out a long, black pipe with the sweetish, sickish smell of opium still strong upon it, and continued, "Here is the pipe I smoked for twenty years. I want to give it to you to take back to America with you. Show it to the Christian friends there in your country and tell them what the gospel did for a poor old Chinese woman."

That is "the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Chinese."

*Missionary in Nantungchow, China.

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The True Measure

WE HAD a fine sermon recently by Mpoku Anoka, Bolenge's assistant pastor and their native committee member to Mondombe. His text was 1 Corinthians 3:10-13, with emphasis on the eleventh verse—Jesus as the foundation. He introduced the subject by picking up a long stick and saying, "If I want to build a house what will I use as a measure?" Then he called Captain Jean and two others to the platform and asked them to measure off on the stick the length they thought a meter is and of course all measures were different. He then said, "The measure of our lives is Jesus Christ, just as this meter stick" (and he pulled one from his pocket) "is the true meter length. Any other measure is not exact, but only the wisdom of the eyes. The foundation that Jesus laid is first of all love. Not even heathen lack love altogether, but their love fails many times. Jesus never fails! Jesus never exalted himself. What is your meter, yourself or Jesus? Follow Jesus! There is no other way. Is the wisdom you are teaching yours or Jesus? Jesus never tired. Why are you sitting down to rest when people all about have not heard the words of life? The mission lacks teachers to send. Why do you sit idle? Jesus didn't have a bicycle to go from village to village. Stop using such excuses. Go! Teach others!" It was the most inspiring sermon I ever heard in Congo and I'm sure it will put some of our folks to work.

BUENA STOBER.

Wema, Africa.

Receipts for Seven Months Ending January 31, 1936

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase Acct. Addition Bd. Education Bd. Temperance	Net Increase	Special Funds	Increase
Unified Promotion -----					
Churches -----				\$ 1,649.15	\$ 978.65
Sunday Schools -----				971.07	880.17
Christian Endeavor Societies -----	\$259,611.06	\$ 2,953.32	\$13,327.86*	81.38	81.38
Missionary Organizations -----				832.50	661.18
Individuals -----	6,772.19	62.50	423.98*	5,964.81	3,861.81
	\$266,383.25	\$ 3,015.82	\$13,751.84*	\$ 9,498.91	\$ 6,463.19

From Miscellaneous Sources

Bequests -----	\$ 11,505.01	\$ 9,207.83*	\$ 1,446.24	\$ 666.54
Interest (U. C. M. S.) -----	29,409.36	6,311.16*	2,223.56	731.34
Interest (Old Societies) -----	10,744.30	4,053.89		
Gifts (Old Societies) -----	11,250.00	3,001.27	1,250.00	1,250.00
Home Missionary Institutions -----	29,293.70	4,871.46*	500.00	500.00
Annuities -----			60,234.67	39,034.67
WORLD CALL Subscriptions and Advertising -----	22,248.60	111.95*		
Literature -----	14,572.10	1,777.01		
Miscellaneous -----	19,356.10	710.07*	6,591.34	2,735.14
	\$148,379.17	\$12,380.30*	\$72,245.81	\$44,917.69

*Decrease.

The Missionary Register

Missionaries Coming From the Field

- Miss Wenona Wilkinson, China, Los Angeles, February 8, SS. "President Lincoln," Dollar Line.
 Misses Josepha and Stella Franklin, India, New York, February 25, SS. "President Wilson," Dollar Line.
 Miss Pearl Gibbons, Mexico.

Births

A daughter to Mr. and Mrs. Fred W. Hughes, Asunción, December 2, 1935.

Deaths

Claris, daughter of Mr. and Mrs. C. A. Burch, China, January 23, Detroit, Michigan.
 Dr. H. H. Guy, missionary to Japan, 1893-1907, January 30, Los Angeles.

Station UCMS Broadcasting

(Continued from page 30.)

February 25th on the S. S. "President Wilson." We understand that Central Church, Anderson, Indiana, their home church, is making every preparation for their comfort as they retire from active service, by locating and furnishing an apartment for them.

Twenty-three students of the Margaret K. Long Girls' School, Takinogawa, Tokyo, Japan, were baptized by President Hirai on December 22nd last, a fitting climax to the thirtieth anniversary celebration.

Intensive Evangelistic Work

THIS year we Christians in Damoh observed two weeks of witness. Forty-six Christian women had part in this special work. One of the aims was to visit all the relatives of the Christian members who live within a radius of ten miles of Damoh, the Christian being a member of the group which visited her relatives.

My car was used full time for the spe-

cial work and Mrs. Livengood took women to villages three afternoons, while hired tongas (carts) made possible work in the most distant parts of Damoh.

All-day work in villages is not easy. One day we were away from home twelve hours and almost that long on some other days, yet there was not one word of complaint. We found the gramophone very effective in securing and keeping audiences. We have records in the vernacular of Christian songs, humorous records, Bible stories and short sermons. In addition to giving the message in twenty-nine villages and in many parts of Damoh, we sold books wherever we went—532 in all, 129 of which were Bible stories, 124 songbooks, one Bible, three New Testaments and 275 Gospels. In addition, free literature was given out dealing with health, religion and child marriage. These books and leaflets have gone to dozens of villages which we cannot otherwise reach and will be read aloud to groups of people. Such influence cannot be estimated.

ANN MULLIN.

Damoh, India.



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A Few Recent Orders
 North Baptist Church, N. Y. City, 600 copies.
 First Baptist Church, Pontiac, Mich., 1,500 copies.
 C. E. Roberts, Evangelical, Houston, Texas, 500 copies.

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The Last Page

The Measuring Rod

A LARGE and excited company of people were gathered one day on the village green. In the center stood a Pantheist with a Measuring Rod. Men and women were being brought under the Rod and their correct measures registered.

Elihu Jones was being measured. He was a wealthy man. He had given a fountain to the village with his name as donor writ large, where everybody could see it. He was a "leading" light in the community. His gifts here and there were prodigal. Everybody, including himself, had a high opinion of Mr. Jones. But as he stood beneath the Measuring Rod, he was seen to diminish. He grew smaller and smaller. Finally he grew so small and became so confused that he turned and fled from the scene.

One after another the people of the village went up to be measured, some great, some small, with surprising and exciting results.

At last the name of Mary Smith, the last of them all, was called. Only God and a few sick and needy people knew anything about Mary Smith. Reluctantly she took her place beneath the Measuring Rod. As she stood there, she was seen to increase in stature. Taller and taller she became until she reached the full measure of the Rod, which no one else had reached. Mary Smith was the greatest of them all—greatest in heart and soul, in love and service, in unselfish and kindly ministries.

The villagers looked on in mute amazement, and they heard a voice among them, which said, "Man looketh on the outward appearance, but God looketh upon the heart."

The teacher told the class to rewrite the following sentence, using their own words, but retaining the original meaning:

"A wink is as good as a nod to a blind horse."

Here is the answer that one girl gave: "A spasmodic movement of the optic is as adequate as a slight inclination of the cranium to an equine quadruped devoid of its visionary capacities."—*Exchange*.

The constable called at a villa and rang the bell. Inside the house the piano playing ceased and a rather scared-looking young woman appeared at the door and asked: "Yes? What do you want?"

"Well, miss," said the constable, "we've just 'ad a telephone call to say that there's a fellow called Mozart being murdered in this 'ere 'ouse."—*Exchange*.

Foreman: "Do you think you're really fit for hard labor?"

Applicant: "Well, some of the best judges in the country have thought so."—*Exchange*.

At Rice Harvest

The mango tree spreads sheltering branches wide

Above the clustered, mud-walled huts. The sun

Beams merciless on all the countryside—

Parched fields whose meager harvest has begun.

A woman, withered, toothless, almost blind,

Sits in a dooryard pounding rice, and here

A child creeps in the dust, and shouts to find

Tools that the village craftsman has left near.

O child with the jet black curls, and deep-lashed eyes,

So gaily playing by that new-made plough,

(Being too small to work) when you've grown wise

And toil has marred the beauty you have now,

Shall you hear words that make this dark world bright,

"My yoke is easy, and my burden light?"

—LOUISE BIRCH RAMBO.
Mungeli, India.

Inasmuch

By Elinor Lennen

"Lord, when saw we thee"

Lynched by a mob without a trial,
Asking citizenship in the land of the free,

Taking repeated "cuts," that dividends need not be cut,

Paying an unjust rent for shelter that belied the name,

Used by a demagogue as pawn for profit,
Caught in the web of circumferences, and woven for another's ease,

"Lord, when saw we thee?"

.....
Our brothers answer, "Inasmuch."

—In *Epworth Highroad*.

China

Mrs. J., a new member of a missionary society, was asked to write and read at the next meeting a paper on China.

She went to the library and gathered some material. When the time came she read a very interesting paper on "China Dishes."

Accident Victim

Little Betty has one old dilapidated doll which she loves best of all. When showing it to some of Mother's friends who called, she explained its sad appearance by saying:

"An accident ran over her."

A noted Presbyterian, preaching one Sunday in a Western town, was asked by the soprano for his subject, so that she could select an appropriate solo to follow the sermon.

When he hesitated, she said: "Never mind; I'll listen carefully, and before you get through I'll have something selected."

The sermon ended, then came the selection, "Sometime, Somewhere, We'll Understand!"

Little Betty, watching the farm hands spreading out a stack of hay to dry, could contain her curiosity no longer, so she politely asked:

"Is it a needle you're looking for?"
—*Onward*.

Life Begins at Sixty-Five

Cheer up, Grandpa, don't you cry!
You'll wear diamonds by and by.
Uncle Sam has money mills
Made to grind out brand new bills.
He will help you in your cause
With his old-age pension laws.
No more worry over bills,
Butchers' duns, or doctors' pills.
No more panic over rent,
Leave that all to Government.
Dine on squab and caviar,
Sport a streamline motor car.
When the blizzards bliz a bit,
Off to Palm Beach gayly flit.
Lead a life on pleasure bent,
But you must spend every cent!
Whoopee, Grandpa! Stay alive!
Life begins at sixty-five!

—PRO BONO.

Indianapolis.

One thing about the good old days, if you bought a horse you could be pretty sure the model wouldn't change next year.
—*Exchange*.

"We must go to Stratford," an American on a visit to England said to his wife.

"What's the use of that?" asked she. "We can buy Stratford postcards in London."

"My dear, one travels for something more than to send postcards! I want to write my name on Shakespeare's tomb!"
—*Exchange*.

Prayer of St. Francis of Assisi

"Lord, make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to have; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

An Idea That Takes

THE IDEA

Last month we shared with our preachers an idea suggested by Clifford Weaver of McKinney, Texas. That idea is for a church to GIVE each NEW member a three months' subscription to WORLD CALL at the special rate of 25 cents—a rate applying ONLY to new members of the church.

THE RESPONSE

This idea has met with a remarkably enthusiastic response on the part of our ministers.

WE QUOTE

(Excerpts Only)

"This is a great thing to do. I should like to see every Montana church in on this. We shall start the good work here in Billings."

H. W. Hunter, Billings, Montana.

"I like the plan and shall accept your kind offer."

C. L. Waite, Riverside, Calif.

"I am very much interested . . . believe it will prove helpful . . . Enclosed find . . . I hope all our ministers will take advantage of your generous offer."

J. Eric Carlson, Memphis, Tenn.

"Like many other fine ideas one wonders why we did not all think of it sooner. It is just like Clifford Weaver to be thinking of and doing something unusual to promote the interests of the Kingdom of God."

L. D. Anderson, Fort Worth, Texas.

"This plan suggested by Cliff Weaver is a splendid one. This church, I am sure, would be very much in favor of it."

H. T. Wood, Wichita Falls, Texas.

"A good plan and will mean much to the church."

Powell A. Smith, West Amarillo, Tex.

"I want to express my gratitude for this service."

F. E. Zendt, Butler University.

"I pledge my cooperation . . . Best magazine of its kind published."

James H. Welsh, Anderson, Ind.

"An excellent plan . . . Will do what I can."

G. W. Hildebrand, Marysville, Kansas.

"One of the best suggestions I have ever had."

Fred H. Hanger, Topeka, Kansas.

"A year ago we instituted the practice of providing our new members with subscriptions to WORLD CALL for one year."

Paul E. Becker, Des Moines.

"This bread cast upon the waters of life will return to you, to us, and it will not take many days."

Chas. H. Bloom, Connellsville, Pa.

"Assure you of our utmost cooperation."

Raymond Baldwin, Topeka, Kansas.

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"I received the check for my annuity. This is one check on which I can depend, it has never yet failed to be on time. Had I put more into my annuity I would not only be receiving my income from it, but it would have gone on doing good after I am gone."

"In these days of uncertainty you can't know how happy I was to receive the check, not only on my own account but on yours also. A Society that can stem these days will surely have my heartiest recommendation."

"Just want to say I thank you very, very much for the annuity check. I feel that you are a great blessing to me when so much of my income is growing less. I shall not forget to pray for you and with you in this time of stress."

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